

འཇམ་དཔལ་པདྨ་མཆོད་ཀྱི་མཚན་མཛེས་པེའུ་བདུན་མཁའ་གྲགས།

The Seven Chapters of Prayer



Padmasambhava

TRANSLATED BY
CHHIMED RIGDZIN RINPOCHE
&
JAMES LOW

THE SEVEN CHAPTERS OF PRAYER



THE SEVEN CHAPTERS
OF
PRAYER

BY
PADMA SAMBHAVA

arranged
according to the system of
Khordong Gompa
by
Chhimed Rigdzin Rinpoche

translated by
Chhimed Rigdzin Rinpoche
&
James Low



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Back cover photo of Chhimed Rigdzin Rinpoche
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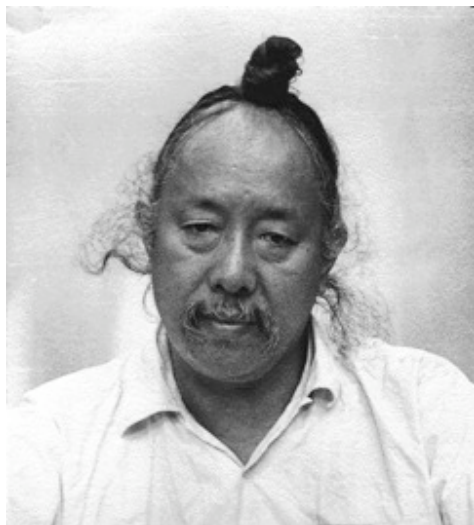


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PRAYER FOR THE SWIFT REBIRTH OF
KHORDONG TERCHEN TULKU CHHIMED RIGDZIN RINPOCHE



༄༅། །ཨོ་སྐྱེ།
ཁྱ་མེད་མཚོ་སྐྱེས་གྲུལ་བའི་རིང་ལུགས་མཚོག།
བཀའ་གཏོར་སྒྲིན་གྲོལ་མན་ངག་བསམ་མི་བྱབ།
སྤེལ་མཛད་འཆི་བ་མེད་པའི་རིག་འཛོན་ཇ།
ཡང་སྦྱལ་སྦྱར་འབྱོན་མཛད་མིན་སྦྱར་གྲུབ་ཞིག། །།

OM SOTI
LA MED TSO KYE GYAL WAI RING LUG CHOG
KA TER MIN DROL MEN NGAG SAM MI KHYAB
PEL DZE CHI WA MED PAI RIG DZIN JE
YANG TRUL NYUR JON DZAD THRIN LHUN DRUB SHOG

Wonderful!
Chhimed Rigdzin, you spread the inconceivable
instructions of initiation and teachings of the Buddha's
oral lineage and the hidden treasures, belonging to the
ancient tradition of the unsurpassed lake-born Buddha.
May your Tulku incarnation come quickly and may all
activities be spontaneously accomplished!

NEW PREFACE

The intention to reprint this translation of the Seven Chapters of Prayers arose from a dream I had about Chhimed Rigdzin Rinpoche some two years after his death. In this dream Rinpoche was very well and happy, living close to Guru Rinpoche in Zangdopalri. When I awoke I had the sense that he was so happy there that he might never return and I felt desolate. Later in the day, some gesture Rinpoche had made in the dream revealed itself as indicating that reprinting this prayer is important to bring about his longed-for return.

There are several translations of the Seven Chapters of Prayers available in English and they offer different arrangements of the additional prayers. This volume follows the instructions of Chhimed Rigdzin Rinpoche and includes several alternative readings for Western people, where the original focuses on the people of Tibet.

Because this is a practice text, I offer a brief introduction setting out the view that Rinpoche encouraged us to adopt when engaging in devotional practice. If you wish more historical information about Padma Sambhava there are many books available including:

The Nyingma School of Tibetan Buddhism: Its Fundamentals and History by Dudjom Rinpoche. Translated by Gyurme Dorje and Matthew Kapstein. (Wisdom Publications, 2002)

The Life and Liberation of Padmasambhava translated by Kenneth Douglas and Gwendolyn Bays. (Dharma Pub, 1978)

Guru Rinpoche: His Life and Times by NgawangZangpo (Snow Lion Publications, 2002)

Several people have contributed to the work, notably Ruth Rickard who retyped it, Barbara Terris who maintained the lines of communication and Andreas Ruft who prepared the final layout for printing. I revised the translation and did the proofreading so all the faults in that area rest with me.

Thanks to.....and Anne Gäbler for images and to for the image on the cover.

May any merit arising from this work lead all beings to Zangdopalri

James Low, Sagadawa 2008

INVOCATION OF PADMA SAMBHAVA

ཀླུ་བས་གནས་བསྐྱུ་མེད་དཀོན་མཆོག་རིན་པོ་ཆེ།

KYAB NAE LU ME KON CHOG RIN PO CHE
refuge place, protector unfailing, never cheating jewel precious

To the precious jewel who is my unfailing refuge

བྱུགས་ཇི་མངའ་བའི་ཡུ་གྱེན་པདྨ་ལ།

THUG JE NGA WAI U GYEN PAD MA LA
compassion possessor Urgyen Padma to

Urgyen Padma who has compassion

བདག་གི་ཇི་ལྟར་གསོལ་བ་བདབས་པ་བཞིན།

DAG GI JI TAR SOL WA TAB PA ZHIN
my like what, how it is prayer, request made like that, accordingly

I pray for the blessing that whatever I request

སྙུར་དུ་འབྲུབ་པར་བྱིན་གྱིས་བརྒྱབས་དུ་གསོལ།

NYUR DU DRUB PAR JIN GYI LAB DU SOL
quickly accomplish, fulfill bless as pray

May be quickly accomplished.

To the precious jewel who is my unfailing refuge,

Urgyen Padma who has compassion,

I pray for the blessing that whatever I request

may be quickly accomplished.

INTRODUCTION

Why is Padma Sambhava reliable? Because he has the nature of the three kayas. We often feel uncertain inside. We want something to rely on. If we rely on the three jewels and the teachings of the lineage, we have something stable. Padmasambhava is the essence of all the refuges; by relying on his nature, we awaken to our own. He has no hidden agenda for his presence is the transparency of the three kayas, the three aspects of the Buddha.

Dharmakaya is emptiness, openness, the ungraspability of the presence of the natural state. This never changes, is never an object that can be seen and grasped. At all times, and in all places it is the same, and so it is completely reliable.

Sambhogakaya is the quality of the immediacy of all manifestation. It is described as *lhun drub*, as the way in which all the richness, all the potential, all the possibilities are there without being artificially constructed. This has the quality of clarity. It is not something you have to work at making sense of, it is immediate. This is like the quality of the reflection in the mirror. As soon as something is in front of the mirror, the reflection is there.

Nirmanakaya is the effortless display of energy participating in the world for the benefit of others. This energy is not located in limited ego-function but flows directly from the dharmakaya and the sambhogakaya. It has the same nature of openness and emptiness. Although the form of the nirmanakaya changes according to circumstances, it is unchanging in that its ground is ceaseless connection and integration with openness.

Thus, Padma Sambhava is reliable, but we ourselves and all other beings are unreliable, no matter how good-hearted we try to be. The basis of our ordinary, human identity is self-concern, me-first. We are caught up in the complexities of our lives; we have family responsibilities, work responsibilities. We may fall in love with someone and feel our heart is very open to them but actually our lives are not very available. Our time is already dedicated to many different activities. The heart may feel completely open but our being in the world is already tied in knots and given over to others. Conflicted loyalties are inescapable in samsara and so we get used to either hedging our bets or blindly throwing ourselves into projects only to be hurt and confused when their complexity is revealed.

Faith in Padma Sambhava offers a very different kind of experience as his nature integrates infinite simplicity and endless complexity. This provides a way of functioning in the world without becoming limited, conditioned or cut off from the ever-open ground.

One of the things that people often say to their lover is, “I know you’re very busy, I know you love your work but — what about me? Yes, we do have time together....but I want more. If I had more, I would be more happy, and so would you!”

If you were to awaken to the fact of how good I am, then you could just be with me all the time and then we would be completely happy!”

But the real teaching of the Buddha is: ‘The answer does not lie in the object’. If you meet someone and get very close to them, you can spend all night kissing them, cuddling them, and having sex with them but in the morning you have to get up and go to work or whatever, and you leave them. You may remember them from time-to-time but then you think, “Oh, I have to concentrate on my work now.”

It is different when we do the practice with Padma Sambhava or any of the meditation deities. We start by praising Padma Sambhava, by admiring his good qualities. We make elaborate visualisation; we invite Padma Sambhava to arrive; we recite the mantra and receive the blessing, the purification; we receive the initiation through the om ah hung, and then the guru dissolves into us and we dissolve into the guru. We go into the state of the complete openness of the dharmakaya. In this state, many forms manifest; this is the quality of the sambhogakaya. Then we make the offering and eat some food, in the manner of the nirmanakaya. When we get up and walk about, everything we see, and everything we hear is the guru; all our own thoughts are the mind of the guru.

We are not standing in relation to an object. We are not remembering somebody else. We are being truly ourselves through the non-dual inseparability of our nature and that of Padma Sambhava.

This is why taking refuge is more helpful than putting all your energy into relationships with other people. That clearly doesn’t mean you shouldn’t be relating to other people. But if you look for something from others that they can’t give, then you will be endlessly frustrated.

Not to lose the refuge means, on a profound level, not to lose the view of the practice. So if we find ourselves over-invested in another person — wanting more from them than they can give, feeling sad and upset if they are not there, developing all kind of fantasies about how life might be — the key thing to recognise is: ‘This is my mind. I am creating this by my identification, involvement, attachment.’

It’s not only the great novelists and film-makers who can imagine all sorts of things, but we ourselves! We are persecuted by the creativity of our own mind, but if we recognise it, the ground of this creativity is the dharmakaya. Everything that arises from this is presenting itself, is manifesting but without inherent self-nature.

Manifestation arises in the manner of a dream, like the reflection of the moon on water. It is there but not real. It’s like going to the cinema. If we can recognise this is what is happening, we see that a karmic movie is running in our head, starring the five poisons! The nature of the five poisons is the five wisdoms; the difference between these two possibilities is whether we see the ground of emptiness or not.

If we fall into the story, it will start grinding us, making us sad, upset and confused. But if we can relax a little bit and just recognise, “Oh, this is how my karma manifests. There are many hooks here to hold me, but if I just relax...!” then we can

experience directly in our own mind the nature of attachment, the nature of anger, pride and jealousy. Faith is an important part of this practice.

In the Tibetan tradition there are many discussions on the importance of faith and different systems of categorising it. One such is the four kinds of faith.

Firstly, *doe pai dae*, the faith of longing or desire. This is the kind of faith that arises when you feel that the Buddha, or Padma Sambhava, or your teacher has some good qualities, and you would like to have these qualities. It is a desire to be like them, to have what they have. It is also feeling a desire to be with them, so it's a kind of leaning forward, a moving towards the other. For example, in many practices we find the refrain, *lama khyen no*. *Khyeno* means 'to know about'; it means "Lama, know about me," which also implies, "Lama, care for me." So, it's an expression of faith: "I need you to attend to me, I need your gaze upon me, I need not to be separated from you."

This kind of faith is like the faith of *bhakti* in the hindu tradition. *Bhakti* devotion means to make God the centre of your life, to live in constant ecstatic remembrance and evocation. The intensity of devotion unifies the transcendent and immanent modes of God.

The idea of devotion as something that takes you out of yourself is found in many religions. In the Tibetan tradition they say you should pray so that the hairs on your body stand up, and that tears fall from your eyes. You may pray until you become unconscious, because when we pray we put our hands together in front of our heart and bring our energy together in the centre of our being. When you pray with intensity, the dispersed energy of the body comes together in the heart. The separation of the lunar and solar energy, of the mother and father energy — all the polarities which create the structure of our ordinary identity — gather together and merge into the heart.

It is very helpful to really pray from the heart to Padma Sambhava, saying the Seven-line Prayer¹, again and again and again. Feel like a small child who has lost its mother. Feel yourself like a person dying, about to be blown away by the winds of karma. "Without you I am nothing. What can I do without you? You are worth more to me than the whole world...". With that, we develop one-pointed attention to the object of our prayer, and continue and continue until the whole world falls away, and there is only the force of this prayer.

One account of the history of romantic love in Europe is that when the crusaders went to the Middle East they came across the sufi songs where God was addressed as 'The Beloved', the unattainable one who was yet so very near. When they returned to Europe, this motif fed into the troubadour tradition in the south of France, developing into the courtly tradition of love where the young knights and squires would compose beautiful poetry to the wife of the lord of the manor. Since she was the abso-

¹ See page 40

lutely unattainable woman, all feelings of passion and longing could be expressed. Gradually, that tradition spread out into the wider culture and became our strong romantic tradition, which is now pervasive in the west. So what was originally the love of god, became the love an ordinary human being.

However, when we pray to Padma Sambhava we can take all our longing, all our yearning for companionship, for safety, for fulfilment, and address them to one who is truly worthy. So, when troubles come, when difficulties arise, we should pray to Padma Sambhava. After the Tibetans had to flee Tibet, more and more Tibetan people began to pray to Padma Sambhava. In times of difficulty and times of stress, Padma Sambhava is seen as the true refuge of the Tibetan people. And we also, when our lives are very difficult, should say these prayers.

The second kind of faith is called *dang wai dae pa* or clear faith, the faith that clarifies. This is a kind of faith which develops on the basis of study, or of experience of the teacher, or which you reflect on and test over time till you see that it is reliable. This is faith grounded in the evidence of your own study and experience. This is why, when we hear dharma teachings, we should always try to bring them into the world, to apply to our life situation, to see whether they really help us or not. Then if we do that, we can see, "Oh, yes. This method really works. It makes a difference to me; it makes me stronger, and clearer, so that I am not so lost in my life."

The third kind of faith is called *yi che ki dae pa* which means big mind, or open-hearted faith, and this is the kind of faith that makes us feel open to the situation; "I trust this situation." With this kind of faith, we don't find obstacles in front of us, we're not doubtful, we're not checking things out any more. We're willing to participate to become part of whatever is happening.

Chhimed Rigdzin Rinpoche used to say he liked most people, but he didn't like people with broken hands. By that he meant people who would say: "Oh, I'd like to, but..." and then would find some excuse to go backwards. He liked people to go forwards, to go into dharma, to be hungry for dharma, to be greedy for dharma; people who could see what needs to be done and who would do it.

With open-hearted faith, one finds oneself getting involved in things. Of course, in the beginning-stages of dharma, particularly when you are studying, it is very important to be a bit suspicious. You should check things out, whether it is new teachers, or new kinds of teachings; you should examine them. Examine them through time to see whether they are reliable, whether they bring something of lasting value rather than some fancy intoxication. However, once you have tasted for yourself and seen that this is indeed reliable, at that point you should open yourself to be committed without restriction, without having to think about it too much and just be for the practice, for the engagement.

The fourth kind of faith is called *chir mi dog pae dae pa*, which means irreversible faith. This is the faith, which proves itself moment by moment, and so has no reason ever to retreat. For example, with the teaching of cause and effect, when you

really understand the nature of karma and you live with it moment by moment — or when you really understand the nature of impermanence and you live with it moment by moment — then in every situation, the understanding of cause and effect and impermanence is with you, as you participate in the experience. Through cause and effect you become careful not to take any situation as self-existing because every situation becomes a cause of another situation. What appears to be simple and something just in itself, has consequences and ramifications which you didn't know about.

This means that things are never what they appear to be. Life is not in your control. Remembering this, you undermine, or deconstruct, or release, the false confidence of mastery.

Understanding impermanence means you do not invest yourself too strongly in situations but allow the situation to evolve. Sometimes holding back is very important. If you know that situations are impermanent, your faith in that means when bad times come, you don't worry about them because they will not last for ever; when good times come, you don't become too excited because you know they also will pass. Keeping the mind relaxed and even, you can start to experience the one-taste of all phenomena, the taste of emptiness. However they arise, they are just like reflections in the mirror.

In that way, having faith in the teaching, seeing how it illuminates and calms, gives you a faith which will never change because it awakens you to actuality as it is.

Faith then is something to seek to develop. If we have doubts, we should try to have these doubts answered by studying the dharma or by asking our teacher questions. Once we take refuge in the dharma, we should think, "Oh, this is the object of my refuge. As the object of my refuge, it is something which I should rely on."

How can I rely on something, if I don't trust it? You might remember learning to ride a bicycle. You have to have faith in the possibility that the bicycle will stay up. If you start to turn the wheels and then become anxious and doubtful, you stop peddling, and then the bicycle will start to fall over.

So, faith means being able to go beyond the feelings that arise in the moment. This is the very heart of the buddhist teaching, which says, 'Don't be conditioned by momentary experience.'

These four kinds of faith are very important because faith is a method of directing our energy. There are many, many interesting distractions. Looking at something on the television which seems holy and inspiring can be a mesmerising distraction. There are so many buddhist books published now. Which ones will you read? When will you ever read them? So many lamas come to the West, so many possibilities of teaching and initiation and different kinds of practice. This is why it's very important to see the essential heart of the teaching and to have faith.

Garab Dorje introduced the dzogchen teachings into the world and his statements are a pure transmission of the heart of the teaching. What he says is very straightforward. "Really look and see how it is. Look again and again until you have

no doubts. Don't get lost by imagining there's anything better than this." That can help and support the key practice of resting in the natural state, but if you get distracted from it, you will be chasing one thing, then chasing another, then chasing another, and you will never know what is the 'real thing'.

Chhimed Rigdzin Rinpoche frequently said, "Don't leave this life empty-handed. Don't waste your time. Value yourself. Do the practice. Believe in Padma Sambhava."

When we exist in terms of the six consciousnesses, the five sense consciousnesses and their organising mentation consciousness, we are always in reactivity to whatever object is arising. The nature of conditioning means that we are already impacted and shaped by what is occurring, so we go towards the next moment with this particular furniture filling our room. We are not fresh.

In Tibetan this is called rang gyu which means the stream, or the continuity, of the individual and it develops according to the principle of dependent co-origination. Essentially: on the basis of this, that arises. Thus, we might think, "On the basis of the sun, I become hot. On the basis of being hot, I become tired. On the basis of being tired, I become irritable. So it's the summer time, and I'm having some holiday time, and I feel grumpy!" Each stage is putting some furniture, and instead of being open, moment by moment, we stack up the furniture until we can hardly move.

In dzogchen we are concerned with self-liberation, which means to have faith in impermanence. Because all things are impermanent, they will go by themselves. Last night at midnight, we didn't have to bang gongs and drums to make yesterday go. The clock says midnight, and that day's gone. It doesn't make any objection; you don't have to call the police! Friday went, Saturday appeared. This is the Buddha's teaching of impermanence. Everything will go by itself. When some things go, we are sad that they have gone. When some things go, we are happy that they have gone. Whether we are happy or sad, it doesn't stop things going.

Remembering that your feelings are not the master of the universe, that your feelings are part of the flow of how things are but not the determinants of how things are, then just stay, moment-by-moment, with each experience, and you will see it vanish.

In the Tibetan tradition, the lineage of words and the lineage of realisation are differentiated. We can have many different kinds of explanations — developing our intellectual understanding — but it's important also to meet with people who have some realisation of the practice so that the practice is alive in them. Only then have we a living transmission, an energetic transmission, a relational transmission. It is not abstract or theoretical. It is something that can be experienced, and many people experienced that in relation to Chhimed Rigdzin Rinpoche.

Rinpoche would use the image of a ring and a hook. He frequently said that it was important to develop a strong ring of faith so that the hook of the guru's blessing and compassion could catch that ring. The transmission, the vital life of the lineage, has to occur through devotion. To be devoted to something means to be able to privilege it, to give it one-pointed attention, to have the object of devotion with you at all

times. In the nyingma tradition, we carry the teacher either in their own form or in the form of Padma Sambhava with us at all times, in our heart or on the top of our head, and we pray that in this and in all our future lives, we may live near the teacher; we may never cease from seeing their face.

In this book you will find many lineage prayers which give the names of all the lamas who have transmitted this practice since it was first revealed by Rigdzin Godem. Lineage prayers offer us the chance to express our gratitude to the great kindness of those who have gone before. Without their effort and commitment, the transmission would have been lost.

When you have devotion to the dharma and your heart opens, then you see with the eye of the heart, and the eye of the heart sees things that the busy mind cannot see. It's for this reason that devotion is very important. It's not some primitive, or outer, practice for ordinary people. It's the highest practice of yogis.

Milarepa says, "When I understood my teacher, Marpa, I understood my own mind." Through his devotion to Marpa, he was able to overcome many obstacles. Clearly, when we read the biography of Milarepa, we can see that he had a very hard time. He had many opportunities to think, "Marpa is very cruel, he is very unkind, I will leave him and get a better teacher." But when thoughts like that arose in his mind, his devotion was stronger, and he felt, "Without Marpa, I will die," so he returned back to a place which, for him, was full of ordinary difficulty and ultimate value.

There is the famous story of a merchant who lived in Tibet and went down to India regularly. Every summer, when the snow melted on the pass, he would go down into India for trade and bring goods back to Tibet to sell. He would ask his mother, "Can I bring you something back from India?" She said, "No, I'm old, I don't need anything." He said, "But I could bring you some gold and some beautiful jewellery." She said, "Oh, if I was young I would love these things, but now that I'm old what would I do with them? Because I am old, I need to think of my death and I want to practise the dharma. But there is one thing, if you can find it, which would make me very happy. If you find a relic of the Buddha and you bring that here then that will make my journey in the next life much easier."

So the merchant said he would look for a relic. When he got to India it was very hot, very nice and he saw many exciting things. He spent his time travelling around looking for items to trade and eating and drinking. At the end of his travel, he was very satisfied with what he had traded and he came back home and showed his mother his wonderful items. She asked him, "But did you find a relic?" and he said "Oh, no. I'm sorry, I forgot."

Next year when he was going down to India they had the same conversation and again he said he would look for something but again he forgot. Then the third year as he was coming back and reached the top of the hill looking down into the valley where his mother's house was he suddenly remembered that he hadn't got the relic.

He was so angry with himself that he was kicking the ground and he lashed out at a pile of bones. It was the skeleton of a dog. Then he saw that there were some teeth left in the jaw-bone, so he removed a dog's tooth and wrapped it in some very fine silk that he had purchased in India. He set off down the hill and saw a village boy looking after some goats so he told him to run ahead and prepare a proper welcome because he was bringing a relic of the Buddha. All the villagers assembled, and the local monk blew his conch shell. His mother came out to meet him, tears flowing from her eyes. Everybody was prostrating to the holy object.

His mother took the relic home and put it on the shrine and asked the local goldsmith to make a special covering, and everyday she made many offerings and prostrations. The son felt very guilty inside, he felt it was so terrible to have cheated his own mother. The following year when he was going down to India, he decided, "Oh, this time I must really look for a relic!" But although he was sincerely looking, he couldn't find any relic. So he came back towards his village, crossed over the pass, and was walking down the valley. Suddenly he could see beautiful rainbows hanging over the village. He walked down with a quicker pace and came to his house which was surrounded by many people. He pushed his way through the crowd and saw his mother was sitting there with tears running from her eyes, and beautiful light was streaming out of this shrine of the Buddha's tooth. This is the story of devotion. Even a dog's tooth will give out light if you have faith.

Once when I was translating a text with Chhimed Rigdzin Rinpoche I pointed out to him that there was some inconsistency between the account given in this text and another that we had worked on. He said to me, "Why are you investigating the work of the Buddha? Are you from the CIA.?" Then I became very small again! In that way, it's very important to understand that in the past the great saints and yogis have understood many, many things which we don't understand at all; and to remember that, in buddhism, human beings are not the highest level of possibility. Buddhism and humanism are not the same at all.

Buddhism is not a modernist kind of vision indicating that we are moving forward to some great future, transcending all the problems of the past. Rather it shows that illusion and confusion are pervasive, and yet, from time to time in this dark, dark world of samsara, some stars do appear in the sky.

By studying and reflecting on the words of the wise we can develop faith in what they say, and this will illuminate our hearts. But in order to do that we have to understand that their gaze, their Buddha eye sees much more than ours. Our eyes make us blind, our ears make us deaf. With our eyes we see what we like and what we don't like; we see things in terms of good and bad. We divide the world into what is mine and what is not mine. With our ears we focus on the words that please us and don't want to hear the things we don't like.

This is why we have to trust the wisdom eye of the great yogis and saints of the past, because the wisdom eye, the Buddha's eye, sees immediately that everything is

the form of emptiness. It sees that moment by moment, everything is arising out of the ground of emptiness, has the same nature, and is perfectly equal in that nature.

Without meeting with the dharma I don't think we would have these ideas. It's only due to the kindness of all the great teachers in the lineage that these ideas exist for us in our world. When I was at school, nobody said these things to me. When I went to the cinema, I didn't see any film showing me these things. When I read novels I didn't hear any explanation of these things. And when I went to bed with sweet ladies, none of them whispered in my ear the nature of the mind. It was only when I met lamas in the Tibetan tradition that I could start to see something about how the world is.

It's for that reason that it says in the introductory teachings that the dharma is very, very rare. That's why these great lamas are called 'Rinpoche'. Rinpoche means precious. Precious things are precious because you don't find them everywhere.

Having taken refuge, having decided that the path of the dharma is the path for our life, it's very important to maintain our faith and devotion. If we start to take the dharma for granted, so that it seems very familiar, then without any effort our mind will become full of nonsense and distraction. Maintaining faith and devotion requires discipline. It requires saying 'No' to many other opportunities that arise, and in order to say 'No' we have to be clear that the dharma is valuable enough to give us what we are looking for so that we say 'No' to other options with a happy heart.

Buddhism, and in particular tantra and dzogchen, are paths of feeling. This is to say, that it is not some abstract theory, not an intellectual exercise. It is a path for participation with the fullness of our being, with our body, speech and mind, and if we practise in this way, we'll get the true benefit.

When I was studying with Chhimed Rigdzin Rinpoche in India, he often used to say, "This is not Tibet. You are not a Tibetan. Studying the dharma is not a job. Nobody's going to pay you for this." He said, "If you lived in Tibet, you know enough now that you could just go 'ting-a-ling' with your bell and people would put food on the table, but when you go back to your country nobody will pay you for this stuff! So there is no worldly advantage at all for you in doing dharma. You should decide that you want this as a path of liberation, or go home and get a nice job and a house and a car and enjoy your life." And this is the case for all of us. We have to think, "Why do we do this?" We might think, "Oh, we do it because we believe in it."

If we believe in it, why is it that sometimes our energy falls away and we become bored and distracted and we're just going through the motions? When we find this happening, then we should pray to Padma Sambhava, saying the Seven-line Prayer again and again. Don't spend the rest of your life in some vague connection with the dharma, moving towards death, and leaving this life empty-handed. Then you would look back and think, "Oh, I could have done so much more practice! When I was doing the practice, I could have been more sincere! But somehow, I found my distraction more interesting than the practice."

The particular teaching of Chhimed Rigdzin Rinpoche was that you should pray one-pointedly to Padma Sambhava. If you pray with full faith, without any doubt, all the energy systems of the body will meet in the heart, your mind will become empty and, in that moment, you can recognise your own nature,

There are so many different practices that one can do, but many, many great yogis have said, again and again that “Devotion from the heart is the quickest path to understanding your nature,” because when we pray from the heart, everything falls away. The falling away of phenomena means there is nothing left. When nothing is left, all there is is that which is there, which is not a thing to fall away.

Relax into that moment and experience what this is like. It’s not like anything else. If you start with many assumptions about who you are, you will fill the space. If you try to make sense of the experience, if you try to organise it into your familiar categories, you will lose the experience. We just relax into the space, not knowing anything, not clinging to anything, trusting profoundly that this is how it is. This is our natural state or *ngo wo*.

From this state, yet never escaping from this state, is *rang zhin* which is our nature as manifestation, as potentiality, which is the state of the reflection in the mirror. The quality of *rang zhin* is clarity. This clarity is the immediacy of everything which presents itself. You don’t have to pull thoughts into your mind, you don’t have to construct what is your experience — it is immediately here.

This is described as *lhun drup*. *Lhun drup* means effortlessly present, present by itself. The reflection arises in the mirror, immediately. If you wanted to get an artist to paint your face that would take a long time because he would look at your face then look at the canvas and, gradually, bit-by-bit build up a representation of how you look. And the artist would be introducing their own response, their own aesthetic take on how you are. But the mirror shows directly what is happening; it very useful because it’s not based on sensation; it’s not based on interpretation. This is why, in ballet schools, they always have a wall of mirrors. Although from the inside of your body you may feel you are balanced and aligned, when you look in the mirror you see that you are off balance. The reflection immediately shows you what is there. In the same way, out of this openness of the mind, there’s not just empty emptiness — experience goes on.

The first aspect, our nature, is without any limit. Therefore, whatever occurs can only come from that nature. So, you might be sitting in meditation and a thought arises and you suddenly think, “Oh, God! I have to do that. I must remember,” and you have the sense, “Oh, I am thinking about this, but I am doing the meditation just now. Once the meditation is over I am going to do that.” There we have the arising of a dualistic structure where we tell ourselves that we stand apart from experience as somebody who has experiences. But this whole thought, including the felt sense of me as a person who is having thoughts — where is this coming from? It can only come from this open ground nature. If you see that, you can really relax because you

see, “Oh, in my body, in my sense of myself, I am a reflection in the mirror, and I come into being with my world. I’m not standing apart, I’m not sitting alone. Here I am, as part of this, and without any solidity. I exist as movement in this state of clarity.”

What we call ‘I-me-myself’ is the energy of the clarity, which is the potentiality of the mirror. Then, from this state, we come more precisely into being in the world with others. This world is an on-going revelation, changing moment by moment, in which we participate. This level is called *thug je* which indicates a kind of participation, a belonging within, and an acting which is always dynamic. So, it’s not that ‘I am acting’ as if there was an ‘I’ separate from the action but the sense of ‘I’ is also an action, also a movement.

So, we have infinite stillness, the unchanging nature within which infinite possibility arises, and inseparable from that is the precise movement of our moment to moment being in the world with others. This is the view we can rest in as we recite these wonderful prayers.

James Low, 2008

ORIGINAL PREFACE

In the present Black Period, we people who believe in Buddha and Padma Sambhava are so few in number. We have great faith in Padma Sambhava's predictions made when he was in Tibet and written down at that time by Yeshe Tshogyal, etc. These were later revealed and written down by the great tertön treasure-revealers without being mixed with any falsities (in other words, only true incarnation tertöns could find them).

At this time in Tibet, the Land of Snows, where Padma Sambhava taught the dharma and gave initiation in Tibetan, the outer show-forms of artificial religious practice have been destroyed. (The real dharma is indestructible and is not affected by the actions of those of this black period who make a show of being nice but are empty within, like the banana and bamboo trees — only debating, not meditating).

In order to help foster the true and powerful doctrines of Padma Sambhava which came through sNa-Nam rDo-rJe bDud-'Joms and his incarnation Rig-'Dzin rGod-Kyi lDem 'Phru-Chan and Khyeu-Chung Lotsawa and his incarnation Nus-lDan rDo-rJe 'Gro-Phan gLing-Pa Gro-Lod rTsal, we have made these translations for the few who wish to do practice. Whatever benefits come from these works, the virtue of that we humbly dedicate for the good of all beings.

In the translation, the Tibetan language is given, as this is the rDo-rJe gSung, the indestructible word of Padma Sambhava himself, spoken when he was residing in Tibet at bSam-Yas, etc. For those who do not know Tibetan, the text in English should help them to understand about the half of the meaning.

If some people practise these texts and are happy with them then we give that merit for all beings. And if someone does not agree with this work, then also just by connection with these powerful texts they will gain blessing.

C.R. Lama, 1981

Working President and Special General Secretary
The International Indo-Tibetan Nyingmapa
Buddhist Cultural Preservation Society,
and
President
The 'Chhi-Med Rig-'Dzin Society

ཕན་བར་བསམས་པ་ཙམ་གྱིས་ཀྱང་།
སངས་རྒྱས་མཆོད་ལས་བྱུང་ལཔགས་ན།
སེམས་ཅན་ས་ལུས་ཐམས་ཅད་ཀྱི།
བདེ་དོན་བརྩོན་པ་སྒྲོས་ཅི་དགོས།།

When merely the thought of helping others
Is more excellent than the worship of the buddhas,
It is unnecessary even to mention the greatness of striving
For the happiness and welfare of all beings without exception.

ORIGINAL FOREWORD

I am happy to say that I and my colleagues have translated this practice, the gSol-'Debs Le'u-bDun-Ma, the 'Seven-Chapter Prayer'. These prayers were discovered by sPhrul-sKu bZangs-Po Grags-Pa near Tsangs-sTod rGyang-Gi Yon-Po-Lung.

On the tenth day of the rGyal (twelfth) month in the Fire-Horse year, Padma Sambhava was sitting in the great temple of bSam-Yas. King Khri-Srong lDeu-bTsan, Nam-Kha'i sNying-Po, mKha'-'Gro Ye-Shes mTsho-rGyal, sNa-Nam rDo-rJe bDud-'Joms and lHa-Sras Mu-Khri bTsan-Po, the Las-Chan Dag-Pa'i 'Khor-lNga, or fortunate pure circle of the Mahacharya's closest disciples, presented him with many rich offerings and requested a prayer.

Firstly, Padma Sambhava taught them all the prayer to the dharmakaya, sambhogakaya and nirmanakaya gurus, and then the five disciples each requested a prayer to fulfil their need. To King Khri-Srong lDeu-bTsan he gave a prayer to the tantric lineage from Samantabhadra down to himself. To Ye-Shes mTsho-rGyal he taught the prayer about Zangs-mDog dPal-Ri and the verses for inviting blessing. To dGe-sLong Nam-mKha'i sNying-Po he taught the prayer to the various tantric lineages he had received and verses on how to purify visual perception, hearing and thoughts within natural understanding. To sNa-Nam rDo-rJe bDud-'Joms he gave the prayer telling of his deeds from the time when he was born in the Dhanakosa Lake until his departure to Zangs-mDog dPal-Ri. To lHa-Sras Mu-Khri bTsan-Po he taught the prayer describing the qualities of his body, speech and mind, qualities and activities. Also at Gung-Thang he later taught lHa-Sras Mu-Khri bTsan-Po thirteen prayers which are like wish-fulfilling jewels for Mu-Khri bTsan-Po's own royal descendants, and for all Tibetans. These prayers describe how he came to Tibet, saved king Khri-Srong lDeu-bTsan's lineage and wished to go to Zangs-mDog dPal-Ri as an antidote to the cannibal rakshasas. Padma Sambhava promises to come every morning with the rising sun and to come every tenth day of the lunar month and make himself visible to the people. The prayers give protection from war, disease, famine, difficult journeys, dangerous animals, earthquakes, troublesome yeti, robbers and authoritarian police, at the time of death, during the bardo, and from the other results of one's karma. We have also translated the Bar-Chhad Lam-Sel prayer which saves all beings in the six realms from the difficulties that afflict them. And the volume concludes with the prayer listing all the important deeds of Padma Sambhava written by gTer-sTon Nyi-Ma 'Od-Zer.

These prayers are said and believed in by all the rNying-Ma lineages, only the lineage prayers at the beginning will be slightly different for the later period and here we have given the Byang-gTer, 'Khor-gDong and sMin-Grol Gling lineages. All the bKa'-brGyud-Pa also read these prayers and some of the Sa-sKya-Pa also read them, and when they do their Phur-Pa practice, they read the fourth chapter. The prayers are also read in some dGe-Lugs-Pa monasteries, and they are respected everywhere for their great blessing.

Tibetan lay people say,

ཐང་བདེ་དུས་ཨི་ལ་ལ་ཨོ།
འགག་དོག་དུས་ཟུ་རྒྱལ་བ་ལྷ།

*“When people walk happily on the plain they sing Aa La La,
But when they encounter danger they pray to Urgyen Padma.”*

That is to say, when life goes easily people think it will last forever, and laugh and sing happily. But if they are faced with dangerous roads, landslides, earthquakes, etc., they lose their confidence and turn to Padma Sambhava and rely on his power to save them.

I am very happy that this translation has been done, for it will enable non-Tibetans to read these prayers and receive the blessing. In 1969 I translated the bSam-Pa Lhun-Grub thirteen prayers with an American lady. She was 25 years of age and we Tibetans consider that this is a difficult age for women. She asked Dilgo Khyentse what she should do and he told her that according to the Tibetan system she must read the bSam-Pa Lhun-Grub-Ma one hundred thousand times. Now foreigners and non-Tibetans will never read prayers if they do not know the meaning (I think this is a very great quality) and so I translated the prayers with her. This was at the cold winter time of the Paush Utsab Festival in Santiniketan and we were all very busy but at her urgent request I worked with her from ten till twelve o'clock each night for two weeks. But then when the work was finished she said, “This prayer has nothing for me, it is only for Khri-Srong bDeu-btsam’s family!” and she tore up the only copy and put the pieces in her pocket and would not give them to me.

Anyway, we are the followers of Padma Sambhava and King Khri-Srong lDeu-bTsan and the other great disciples and so we do not mind if one stanza in the prayer is for the king’s family and descendants, for all the rest is general, for all sentient beings.

In this volume, the initial meditations and lineage prayers are given for the Byang-gTer system and for the sMin-Grol-Gling system as used by H.H. Dudjom Rinpoche’s followers.

I think it is quite certain that the Tibetan refugees will return to Tibet. The Le’u-bDun-Ma contains many prayers for clearing the difficulties that afflict Tibet. In 1978, the present Dalai Lama gave a speech at Sarnath when I was present in which he said that in former times Tibet was saved only by Santaraksita, Padma Sambhava and King Khri-Srong lDeu-bTsan. For the future, it is Padma Sambhava alone who has the power to save Tibet. That speech was reported in the newspaper ‘Tibetan Freedom’ as transcribed from a tape and I have a copy of that newspaper.

This present Dalai Lama’s way of thinking and acting is like that of the fifth Dalai Lama. The fifth Dalai Lama arranged the Rig-’Dzin gDung-sGrub ritual in his own order of practice and tried to spread this practice everywhere in Tibet but it was not possible at that time. Now, since the present great troubles have come to Tibet, the fourteenth Dalai Lama has printed the fifth Dalai Lama’s text of Rig-’dzin gDung-sGrub in India, and each year makes many 100,000 tshog offerings using that text.

When these present troubles came to Tibet the other countries of the world did not prevent them. This was the work of the powerful people there. But all the ordinary people were sorry that so much misery came to Tibet. Well, now that the Le'u-bDun-Ma is translated into English and is printed here with pronunciation in roman script, all those who wish to help Tibet must read the Tibetan words of this text in order to bring peace to the land of Tibet. For the Tibetan words of these prayers were taught by Padma Sambhava himself in Samye Monastery and so they are rDo-rJe gSung (of unfailing certainty and power).

We are printing one hundred copies here. It would be difficult for one man to read these prayers one hundred thousand times, but I am sure that these one hundred copies we print will be read countless times by numberless people. And perhaps by their prayers for the safety of the holy Land of Snows something will really be achieved. At this time it is not possible to do anything for Tibet by direct power, but by the indirect method of prayer it may be possible to save Tibet by relying on Padma Sambhava.

We buddhists must believe in karma's result. We should consider the actions of the high and powerful people, both religious and lay, in Tibet during the last four centuries, and see whether they have been virtuous or otherwise. It will then be clear that the predictions given by Padma Sambhava concerning the causes of the present troubles have come true. And for the future, we also must remember Padma Sambhava's predictions and see that they accord with the results of the karma that beings make for themselves. If troubles are to be avoided, all beings must act virtuously. There is no other way.

Several people have helped to prepare this volume. The text was copied out by Uli Loseries. The translation was done by Rev. James Low. The typing was done by Uli Loseries, Mila Jansen, Michael Lewis and Etienne Huck. The printing was done by U.C. Lama.

We all pray that any virtue arising from this work be offered to Padma Sambhava and his five closest disciples and that the combined virtues of this be given to save all Tibetans who suffer in great misery. And we also give the merit of this to all sentient beings. If there is no virtue here then let it all be dissolved in sunyata.

We have tried to do this work very carefully and so we hope that there are no wrong ideas here or anything missed out or added extra. For this reason we think that this translation is true to the original. Before doing any translation we always pray to Padma Sambhava and when we finish the transmission we always pray to the Guru lineage and offer up the virtues.

C.R. Lama, 1981

[Note: in the translation of these prayers many of the place names, titles, and personal names appear in both Sanskrit and Tibetan. The equivalent terms available at present in English are often not clear or meaningful enough to be used in the verses though they are used to explain the word meaning. It may seem rather clumsy and confusing to have the technical terms sometimes in Sanskrit and sometimes in Tibetan, but this is a by-product of the random nature of the translation work from Tibetan that is being done everywhere. And this confusion will continue until standard equivalents are agreed upon.]



Samye Mi-'Gyur Lhun-Gyi Grub-Pa'i monastery (810 a.c.)



Rigdzin Godem

༡༡༡། ལུ་གྲན་བསྐྱས་གསུངས་པའི་གསོལ་འདེབས་ལེའུ་བདུན་མ་བཞུགས།

THE SEVEN CHAPTERS OF PRAYER

BY

PADMA SAMBHAVA OF URGYEN

མ། སྐམ། ཐུ།

གུ་རུ་ན་མོ།

Salutation to the Guru

མེ་པོ་དཔེ་ལོ་རྒྱལ་གྱི་རྒྱ་ལ། དཔལ་བསམ་ཡས་སུ་ཚོགས་ཀྱི་མཆོད་བ་རྒྱ་ཆེན་པོ་བདང་བའི་
དུས་སུ། སློབ་དཔོན་ཆེན་པོ་བསྐྱེད་ལྷུང་གནས་ལ། དགེ་སློང་ནམ་མཁའ་སྙིང་པོ་དང་།
རྒྱལ་པོ་ཁྱི་སྒྲིང་ཐེའུ་བཙན་དང་། མཁའ་འགྲོ་ཡེ་ཤེས་མཚོ་རྒྱལ་དང་། ལྷ་ནམ་རྟོ་རྩེ་བདུན་
འཛེམས་དང་། ལྷ་སྐམ་སུ་ཁྱི་བཙན་པོ་དང་ལྷས་ཐུག་དང་སྐོར་བ་བྱས་། རིན་པོ་ཆའི་མཐུལ་
ཐུལ་ནས་ཞུས་པ།

When a great offering was being made at the glorious bSam-Yas temple in the twelfth month of the fire male horse year, dGe-sLong (Bhikshu) rNam-mKha'i sNying-Po, King Khri-Srong lDeu-bTsan, mKha'-'Gro Ye-Shes mTsho-rGyal, sNa-Nam rDo-rJe bDud-'Joms and Prince Mu-Khri bTsan-Po prostrated to Mahacharya Padma Sambhava and circumbulated him. Then they offered him a jewel mandala and made this request.

ཀྱེ་ སློབ་དཔོན་ཆེན་པོ་ལགས། གསང་སྤྲགས་ཀྱི་ཚོས་གསུངས་པ་ཐམས་ཅད་ཀྱི་ནང་ནས་
དམ་ཅིག་བསྟུང་བ་གཤེས་ཆེ། དེའི་ནང་ནས་ཀྱང་སྐྱེ་མ་ལ་གསོལ་བ་འདེབས་པ་གཙོ་ཆེ་བར་
གསུངས་གདའ་བས།

“Oh great teacher, of all the tantric dharma teachings you have given, the most important is on the keeping of the tantric vows or samaya. And of these you have said that the principal one is to pray to one's guru.

བདག་ཅག་ནམས་ལ་དང་བ་འབྲེན་པམ། བྱིན་ཆེན་ཆེ་བམ། གང་ཟག་ཐ་མལ་བ་སྒོ་སྤྲོངས་པས་
 ཆོག་གི་ར་མདའ་སྤྲོན་པས་གསང་སྤྲུགས་ཀྱི་ལྷ་ནམས་ཀྱི་ཐུགས་དམ་སྒོང་བམ། བྱ་ཅུ་ཉིད་ཀྱི་བྱིན་
 ཆེན་འཕྲུག་པམ། ནང་རྒྱལ་དུ་གསོལ་བ་འདེབས་པ་ལ་ཆོག་ཉུང་ལ་དོན་འདུས་པ་ཞིག་བདག་
 ཅག་དང་མ་འོངས་པའི་སེམས་ཅན་ནམས་ལ་སངས་རྒྱུ་ཉིད་ཀྱིས་གསུང་བར་བྱ་ཞེས་བྱས་པམ།

So please give us a prayer to develop our faith strongly and clearly and give us blessing. Ordinary people are very stupid, so please make the words very powerful and helpful so that the tantric gods will be fully satisfied and appeased and the people will receive your blessing. This prayer to be said at morning and evening should be short yet contain all the essential meaning. You, the actual Buddha, are requested to teach this for us and for all future sentient beings.” Thus they made their request.

སྒྲོབ་དཔོན་ཆེན་པོས་བཀའ་སྤྱུལ་པམ། ཉན་ཅིག་བོད་ཀྱི་སྐལ་ལྷན་ནམས་མ། གསང་སྤྲུགས་ཀྱི་
 ཐེག་པ་འདི་འབྲུང་བ་ནི་དགོན་དེམ། སྤྲོན་སངས་རྒྱུ་ཉིད་སྤྲོངས་ཆེན་པོས་ཀྱང་ཆོས་ཀྱི་འཁོར་ལོ་
 བསྐོར་བའི་དུས་སྤྱུ་ཡང་གསང་སྤྲུགས་དེ་མེད་ཐེག་པ་འདི་མ་གསུངས་མ། སངས་རྒྱུ་ཉིད་ཀྱི་བ་ཐུག་
 བརྒྱུད་ཅུ་ཙུ་བཞིས་ཀྱང་མ་གསུངས་མ། མ་འོངས་པའི་སངས་རྒྱུ་ཉིད་ཀྱིས་ཀྱང་གསུང་བར་
 མི་འབྲུར་རྩོམ།

The Mahacharya (great adept) replied, “Listen here, you fortunate Tibetan people! This guhyamantrayana (tantric system) appears very rarely. When the former Buddha Mahakashyapa turned the dharmachakra he did not teach the guhyamantra vajrayana (secret mantra indestructible vehicle). And the eighty-four million buddhas did not teach it. The buddhas of the future also will not teach it.

ཅིའི་ཕྱིར་ན་འགྲོ་བ་ནམས་སྟོད་དུ་ས་གྲུ་བའི་ཕྱིར་རྩོམ། སྤྲོན་བསྐལ་བ་ཐོག་མ་ལ་བསྐལ་བ་ཀུན་
 བཀོད་ཅེས་བྱ་བ་བྱུང་བའི་ཆོ་སངས་རྒྱུ་ཉིད་མངོན་བྱུང་གི་རྒྱལ་པོ་ཞེས་བྱ་བའི་བསྐྱན་པ་ལ་གསང་
 སྤྲུགས་རྒྱ་ཆེར་བསྤྲུགས་སོམ།

And what is the reason for this? It is because sentient beings have not become suitable vessels for it. During the time of the first kalpa (aeon), the one called bsKal-pa Kun-bKod (Fully Displayed), the Buddha mNgon-Byung-Gi rGyal-Po’s doctrines contained many tantric teachings.

ད་ལྟར་གྱི་སངས་རྒྱུ་ཉིད་ཀྱི་ཐུག་ཐུག་པའི་བསྐྱན་པ་འདི་ལ་བྱོན་པའིམ།

Now this doctrine of the present Buddha Shakyamuni has come.

དེ་མྱེ་བསྐལ་པ་བྱེ་བ་འདས་པའི་ལོག་དུ་བསྐལ་པ་མི་དོག་བཀོད་པ་ཞེས་བྱ་བ་བྱང་བའི་ཆེ་
 སངས་རྒྱས་འཇམས་པའི་དབྱངས་ཞེས་བྱ་བ་ད་ལྟའི་ང་དང་ཚུལ་མཐུན་པ་ཞིག་འབྱུང་མྱེ་
 དེས་གསང་སྤྲགས་གྱུ་ཆེར་སྟོན་བར་འབྱུང་རྩི།

Then a million kalpas after this present one, the kalpa Me-Tog bKod-Pa (Flower Display) will have its period and from the Buddha aJams-Pa'i dByangs (Manjushri) a system similar to my own present one will arise and he will give extensive tantric teaching.

བསྐལ་པ་དེ་གསུམ་ནི་འགྲོ་བ་རྣམས་སྟོད་དུ་བྱང་བའི་ཕྱིར་རྩི། བསྐལ་པ་དེ་གསུམ་མ་ཡིན་པ་
 དུས་ནས་ཡང་གསང་སྤྲགས་མི་འབྱུང་ངོ།

This is because only in these three kalpas will there be beings who are suitable vessels. The tantric doctrines will never appear outside the periods of these three kalpas.

དེ་བས་ན་བསྟན་པ་འདི་ལ་དལ་འབྱོར་གྱི་མི་ལུས་ཐོབ་གསང་སྤྲགས་ཀྱི་སྒྲོར་ཞུགས་བ་རྣམས་ནི་ལེ་
 ལོ་དང་བདང་སྟོམས་ཀྱི་དབང་དུ་མ་སོང་བ་གལ་ཆེ། ད་གསང་སྤྲགས་ཉམས་སུ་ལེན་པ་ལ་
 དགོས་པའི་ཆོས་བཞི་བྱ་བ་ཚང་དགོས། དེ་མ་ཚང་ན་དམ་ཚིག་ཉམས་ངེས། འཁོར་བར་
 འབྲས་ངེས། ངན་སོང་དུ་ལྷུང་ངེ། དེ་ཅིའི་ཕྱིར་ན་དུས་གསུམ་གྱི་སངས་རྒྱས་རྣམས་ཀྱིས་ཀྱང་།
 ཉོན་མོངས་པ་རང་གྱུད་དུ་སྦྱད་པས་སངས་རྒྱས་ཐོབ་པར་མ་གསུངས་སོ།

Therefore, with regard to these doctrines, it is most important that those beings having a human existence with the (eighteen factors of the) freedoms and opportunities² and who have entered the tantric system should not go under the power of laziness and indecisive procrastination. There are four necessary dharmas that one must have in full in order to practise the tantric path. If they are not complete then one's vows will certainly be lost, one will assuredly wander in samsara, and will be sure to fall into the three lower realms. And why is this? Well, all the buddhas of the three times also will never say that one can gain buddhahood by keeping (or encouraging sPyad)

² There are eight freedoms and they refer to not being born in any of the following states: hells, insatiable ghosts, animals, long-living gods, uncivilised tribes, among those having wrong views, barbarian border countries, and as an idiot.

There are ten opportunities. The five coming from oneself are: to have a perfect human body, to be born in a country to which the dharma has spread, to have the five sense organs free of fault, not to have done any of the five boundless sins, and to have faith in the pure dharma. The five coming from others are: that a complete perfect Buddha had come into the world, that he has taught the dharma, that the doctrines he taught are still preserved, there is the holy Arya Sangha practising the dharma, and that there is a compassionate guru who teaches the dharma to his devoted disciples. See Chapter 1 of Simply Being.

the afflictions (of stupidity, anger, desire, pride, jealousy) in one's stream of consciousness (Rang-rGyud).

དགོས་པའི་ཆོས་བཞི་ནི། སྒྲོ་གསུམ་ཐ་མལ་དུ་འཛོར་བ་ལ་འབྲི་བ་བཙན་ཐབས་སུ་གཙོད་པའི་
གདམས་ངག་དགོས།

The four necessary dharmas are as follows: one needs instructions on how to really cut off the enmeshing habits and ideas of the ordinary patterns of arising of one's three doors (the activity of one's body, speech and mind).

ཉན་མོངས་དུག་ལྗེ་སྟོབས་ཆེན་དུག་ལྗེ་རང་གྲོལ་དུ་ཤེས་པའི་གདམས་ངག་དགོས།

One needs instruction on how to self-liberate the afflicting five poisons when they develop with great force.

འདུ་འཛི་གཡང་བའི་དབང་དུ་སོང་ན་རེ་དོགས་བར་ཆད་དུ་ཤེས་པའི་གདམས་ངག་དགོས།

One needs instruction on how to recognise the obstructing hopes and doubts that will arise if one goes under the power of social activities and distraction.

དམ་ཚིག་གཙང་མ་སྤང་བ་ལ་སྐྱེས་བུས་གཞུ་འགྲོངས་པ་ལྟ་བུའི་གདམས་ངག་དགོས།

One needs instructions on how to immediately take action, like someone drawing an arrow in his bow, when one has not maintained the purity of one's tantric vows.

དེ་ཡང་གསང་སྤྲུགས་ཀྱི་ཐེག་པ་ནི་ཡུ་དུམ་ལྡུ་རའི་མི་དོག་ཏྟ་བུ་སྟེ་འབྱུང་བར་མི་འགྱུར་རོ།
གལ་ཏེ་བྱུང་ཡང་ཡུན་དུ་མི་གནས་སོ། དེ་ནི་འགྲོ་བ་རྣམས་གསང་སྤྲུགས་ཀྱི་སྒོ་དུ་མ་གྱུར་
བའི་ཕྱིར་རོ།

Moreover, the guhyamantrayana, the vehicle of secret mantra, like the Udumbara flower, will not occur in future. And if it does appear, it will not stay for long. The reason is that beings have not become suitable vessels for the tantric path.

ད་ཁྱེད་རྒྱལ་པོས་དབུ་མཛད་པ་རྣམས་ཉན་ཅིག། བསྟན་པ་འདི་ལ་དལ་འབྱོར་གྱི་མི་ལུས་ཐོབ་
གསང་སྤྲུགས་ཀྱི་སྒྲོར་ལྷགས་ཆེ་འདི་ལ་བྱང་རྒྱུ་བ་པར་འདོད་པ་རྣམས་རྩ་བ་དང་ཡན་ལག་གི་དམ་
ཚིག་གཙང་མར་བསྤང་བ་གལ་ཆེ།

Now, all of you, with the king as your head, must pay attention! Regarding this doctrine, in this life in which you have gained a human existence with the freedoms and opportunities and have entered the tantric path, if you wish to gain enlightenment, then it is most important to guard the purity of your root and branch tantric vows.

དེ་མ་བསྐྱེད་མ་ན་འཁོ་བྱེད་ཀྱི་སྒྲན་བཙལ་བས་རིག་ཡུང་གི་དྲག་དང་འཕྲད་པ་ལྟ་བུ་ལོ།

If you have not protected them then you must search for a restorative medicine for it is as if you have touched a contagious poison.

དམ་ཚིག་བསྐྱེད་བ་ལ་དད་པ་དང་བརྩོན་འགྲུས་ཤེས་རབ་གསུམ་ཚང་དགོས། དད་པ་མེད་
ན་གསང་སྤྲགས་ཀྱི་སྒྲོད་དྲ་མི་རུང་། བརྩོན་འགྲུས་མེད་ན་ལོ་ལོ་ཅན་ཐ་མལ་དྲ་འཁོར་
ཤེས་རབ་མེད་ན་གསང་སྤྲགས་ཀྱི་ལྟ་སྟོན་ཟབ་མོ་དབྱེ་མི་ཤེས།

In order to protect your tantric vows it is necessary to have complete faith, diligence and discriminating wisdom. If you are without faith, you will not be a suitable vessel for the tantric path. If you are without diligence, you will be a lazy person who develops as an ordinary layman. If you are without discriminating wisdom, you will not know how to clearly understand the profound tantric view and conduct.

གསང་སྤྲགས་ནི་འགྲོ་བ་དད་གྲུས་ཅན་གྱི་དོན་དྲ་བྱུན་པ་ཡིན། དེ་ཡང་རང་ལ་གསང་སྤྲགས་
སྟོན་པའི་ཁྲ་མ་དེ་སངས་རྒྱས་དངོས་སུ་ཤེས་པས་གསོལ་བ་ཐོབ་ཅིག་གསུངས་སོ།

The tantric teachings appeared for the sake of those beings who have faith and devotion. Moreover, you must pray with the knowledge that the guru who teaches you the tantric doctrines is the actual Buddha.”

PRELIMINARIES

ཡུ་གླུ་རིན་པོ་ཆའི་གསོལ་འདེབས་སྤྱི་རྟེན་བསྐྱེད་ལ།

GENERAL REFUGE AND BODHICITTA

ན་མོ་སྐྱ་མ་བདེ་གཤེགས་འདུས་པའི་སྐྱེ།

NA MO	LA MA	DE SHEG	DU PAI	KU
Salutation	Guru (Padma Sambhava	sugatas,	encompassing	body
Adoration	or one's own guru)	buddhas		(i.e. nirmanakaya)

Salutation. Guru, your body encompasses the bodies of all the buddhas and

དཀོན་མཆོག་གསུམ་གྱི་རང་བཞིན་ལ།

KON CHOG SUM	GYI RANG ZHIN	LA
The Triple Gem (Buddha, dharma, sangha; guru,)	of the nature	to
(deva, dakini; dharmakaya, sambhogakaya, nirmanakaya)		

You have the nature of the of the Triple Gem;

བདག་ཉིད་བྱང་ཆུབ་མ་ཐོབ་བར་མ།

DAG NYID	JANG CHUB	MA THOB	BAR
I (and also all beings)	enlightenment	not gain	until

Until I attain enlightenment

སྐྱོ་གསུམ་གྲས་པས་སྐྱབས་སུ་མཆི།

GO SUM	GU PAE	KYAB	SU	CHI
Three doors	with reverence,	refuge	for	go
(body, speech and mind)	devotion			

I go to you for refuge with the devotion of my body, speech and mind.

Salutation. Guru, your body encompasses the bodies of all the buddhas and you have the nature of the Triple Gem; until I attain enlightenment I go to you for refuge with the devotion of my body, speech and mind.

ན་མོ་སྐྱ་མ་བདེ་གཤེགས་འདུས་པའི་གསུང་།

NA MO	LA MA	DE SHEG	DU PA	SUNG
Salutation	Master	Sugatas,	Encompassing	Speech (i.e. Sambhogakaya)
Adoration	guru	buddhas		

Salutation. Guru, your speech encompasses the speech of all the buddhas, and

དཀོན་མཆོག་གསུམ་གྱི་རང་བཞིན་ལ།

KON CHOG SUM GYI RANG ZHIN LA

You have the nature of the Triple Gem;

བདག་ཉིད་བྱང་ཆུབ་ས་ཐོབ་བར་༄

DAG NYI JANG CHUB MA THOB BAR

Until I attain enlightenment

སྒོ་གསུམ་གྲུས་པའི་སྐྱབས་སུ་མཆི་༄

GO SUM GU PAE KYAB SU CHI

I go to you for refuge with the devotion of my body, speech and mind.

Salutation. Guru, your speech encompasses the speech of all the buddhas and you have the nature of the Triple Gem; until I attain enlightenment I go to you for refuge with the devotion of my body, speech and mind.

ན་མོ་ཁྱ་ས་བདེ་གཤམ་འདུས་པའི་བྱམས་༄

NA MO

salutation
adoration

LA MA

master
guru

DE SHEG

sugatas,
buddhas

DU PAI

encompassing

THUG

mind (i.e. dharmakaya)

Salutation. Guru, your mind encompasses the mind of all the buddhas, and

དཀོན་མཆོག་གསུམ་གྱི་རང་གཞིན་ལ་༄

KON CHOG SUM GYI RANG ZHIN LA

You have the nature of the Triple Gem

བདག་ཉིད་བྱང་ཆུབ་ས་ཐོབ་བར་༄

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Until I attain enlightenment

སྒོ་གསུམ་གྲུས་པའི་སྐྱབས་སུ་མཆི་༄

GO SUM GU PAE KYAB SU CHI

I go to you for refuge with the devotion of my body, speech and mind.

Salutation. Guru, your mind encompasses the mind of all the buddhas and you have the nature of the Triple Gem; until I attain enlightenment I go to you for refuge with the devotion of my body, speech and mind.

སེམས་བསྐྱེད་ནི།

DEVELOPING BODHICITTA

སེམས་བསྐྱེད་འགྲོ་བ་ཀུན་དོན་དུ།

SEM KYE DRO WA KUN DON DU
developing bodhicitta beings all for the sake of

Developing an enlightened attitude, for the sake of all beings

ཁྲི་མ་སངས་ཀྱིས་བསྐྱབ་ནས་ནི།

LA MA SANG GYE DRUB NAE NI
Guru Buddha (i.e. Guru) practice then
(Padma Sambhava or one's own guru) (till enlightenment)

I will practise as instructed by the guru who is Buddha.

གང་ལ་གང་འདུལ་འབྲིན་ལས་ཀྱིས།

GANG LA GANG DUL TRIN LAE KYI
according to need disciplining deeds by

Then, with the activity of disciplining according to need

འགྲོ་བ་འདུལ་བར་སེམས་བསྐྱེད་དོ།

DRO WA DUL WAR SEM KYE DO
beings educate attitude develop

I will educate beings — thus do I develop my altruistic aspiration

Developing an enlightened attitude, for the sake of all beings, I will practise as instructed by the guru who is Buddha. Then, with the activity of disciplining according to need, I will educate beings — thus do I develop my altruistic aspiration

(say this three times)

According to the sMin-Grol-Gling system one should recite the following:

ཇོགས་བསགས་ནི།

GATHERING THE ACCUMULATIONS (SMin-GROL-GLING SYSTEM)

ལྷ་མ་ཡི་དམ་མཁའ་འབྲོ་གཤེགས་མཆོད་པའོ།

LA MA YI DAM KHAN DRO SHEG
guru deva, wishing god dakini, goddesses come

Gurus, wishing gods, dakinis please come here and

ཉི་ཟླ་བཞུད་པའི་ལོ་ལ་བཞུགས་པའོ།

NYI DA PAD MAI DAN LA ZHU
sun moon lotus cushion on sit

Be seated upon these cushions of lotus, sun and moon

ལུས་ངག་ཡིད་གསུམ་གྱིས་ཕྱག་འཚུངས་པའོ།

LU NGAG YID SUM GUE CHAG TSAL
Body speech mind three with devotion prostrate

We offer obeisance with the devotion of our body, speech and mind, and

ཕྱི་ནང་གསང་བའི་མཆོད་པ་འབྲུགས་པའོ།

CHI NANG SANG WAI CHO PA BUL
outer inner secret offering present

Present the outer, inner and secret offerings

Gurus, wishing gods, dakinis please come here and be seated upon these cushions of lotus, sun and moon. We offer obeisance with the devotion of our body, speech and mind, and present the outer, inner and secret offerings.

ཉམས་ཆག་སྟོག་སྒྲིབ་མཐོལ་ཞིང་བཤགས་པའོ།

NYAM CHAG DIG DRIB THOL ZHING SHAG
lapses breaches sins obscurations humbly, confess,
with hands at heart ask forgiveness

With our hands at our hearts we confess our lapses, breaches, sins and obscurations.

གསང་སྒྲུགས་བསྒྲུབས་པ་ལ་རྗེས་ཡི་རང་མཆོད་པའོ།

SANG NGAG DRUB LA JE YI RANG
tantric, guhyamantra, practise to rejoice with

We rejoice at the virtue of those who practise the tantras.

སྒྱིན་གྲོལ་གསང་སྔགས་ཆོས་འཁོར་བསྐྱོར།

MIN	DROL	SANG NGAG	CHO KHOR	KOR
<i>ripening</i>	<i>liberating</i>	<i>tantric</i>	<i>dharmawheel,</i>	<i>turn</i>
<i>initiation</i>	<i>doctrines</i>		<i>(i.e. teach these doctrines)</i>	

We request you to spread the tantric doctrines of ripening and liberation and

ཀྱང་མི་འདད་བཞུགས་སྲུ་གསོལ།

NYA NGAN	MI	DA	ZHUG	SU SOL
<i>sorrow (i.e. do not die, do not enter nirvana)</i>	<i>not</i>	<i>pass from</i>	<i>remain</i>	<i>please</i>

Ask you to remain with us and not pass away

ཉིང་པོ་སེམས་ཅན་དོན་དུ་བསྐྱོར།

NYING PO	SEM CHAN	DON	DU	NGO
<i>essence (of all practice and understanding)</i>	<i>sentient beings</i>	<i>benefit</i>	<i>for</i>	<i>dedicate, give</i>

We dedicate true value for the benefit of sentient beings —

ཡང་དག་རྩི་མེད་དོན་རྟོགས་ཤོག།

YANG DAG	DOR JEI DON	TOG SHOG
<i>very pure</i>	<i>vajra nature</i>	<i>actualise we all must</i>
	<i>(sunyata)</i>	

May we all actualise the completely pure indestructible nature.

With our hands at our hearts we confess our lapses, breaches, sins and obscurations. We rejoice at the virtue of those who practise the tantras. We request you to spread the tantric doctrines of ripening and liberation and ask you to remain with us and not pass away. We dedicate true value for the benefit of sentient beings — may we all realise the completely pure indestructible nature.

རྟོན་བསྐྱེད་བ་ནི།

DEVELOPING THE VISUALISATION (BYANG-GTER SYSTEM)

ཨོཾ་ཨཱ་ཧྲཱི་བརྩ་གུ་པ་རྒྱ་མི་ཡུ་ནི་རྟོ།

OM	AA	HUNG	BEN DZA	GURU	PEMA	SIDDHI HUNG
<i>Body</i>	<i>Speech</i>	<i>Mind</i>	<i>Vajra</i>	<i>Master</i>	<i>Padma-</i>	<i>accomplish-</i>
<i>(three</i>	<i>Kayas)</i>		<i>indestructible</i>		<i>sambhava</i>	<i>ments</i>

Guru Padma Sambhava with the indestructible body, speech and mind — grant us accomplishment!

རང་ལུས་འཛིན་མེད་སྤྱི་བོ་ཡི།

RANG LU	DZIN ME	CHI WO	YI
<i>my body</i>	<i>free of grasping, not holding to it</i>	<i>top of head</i>	<i>of</i>
	<i>as something real and permanent</i>		

Without attachment to my body, upon the crown of my head

པདྨ་ཉི་ཟླའི་གདན་སྤྱིང་དུ།

PAD MA	NYI	DAI	DEN	TENG DU
<i>lotus (symbol of)</i>	<i>sun (symbol of)</i>	<i>moon (symbol of)</i>	<i>cushion</i>	<i>on top of</i>
<i>(eternal purity)</i>	<i>(wisdom)</i>	<i>(compassion)</i>		

On top of cushions of lotus, sun and moon, is

དུས་གསུམ་སངས་རྒྱས་པམས་ཅད་ཀྱི།

DU	SUM	SANG GYE	THAM CHE	KYI
<i>times</i>	<i>three</i>	<i>buddhas</i>	<i>all</i>	<i>of</i>
<i>(past, present and future)</i>				

From the minds of all the buddhas of the three times

ཐུགས་ལས་སྤུལ་བའི་རིག་འཛིན་ནི།

THUG	LAE	TRUL PAE	RIG DZIN	NI
<i>mind, heart</i>	<i>from</i>	<i>manifested,</i>	<i>vidyadhara, one who holds and uses the original,</i>	
		<i>emanated</i>	<i>natural awareness of truth, a great saint</i>	

The emanated presence of awareness,

པདྨ་འབྲུང་གནས་གྲུལ་བའི་སྐྱེ།

PAD MA	JUNG NAE	GYAL WAI	KU
<i>Padma Sambhava,</i>	<i>Jina's (victor's, -</i>	<i>body)</i>	
<i>Guru Rinpoche</i>	<i>(no-one can defeat him)</i>		

Padma Sambhava, the buddhas' form.

Guru Padma Sambhava with the indestructible body, speech and mind — grant us accomplishment! Without attachment to my body, upon the crown of my head, on top of cushions of lotus, sun and moon, is the presence of awareness, emanated from the minds of all the buddhas of the three times, Padma Sambhava, the form of the triumphant ones.

སྐྱེ་མཛེབ་དཀར་དམར་སྤྱིལ་ཀྱང་མཇེད།

KU	DOG	KAR MAR	KYIL TRUNG	DZED
<i>body</i>	<i>colour</i>	<i>white-red</i>	<i>sitting with left foot placed flat on ground at right</i>	
			<i>thigh with right foot placed out just beyond it</i>	

His body is pink in colour, sitting with the right foot placed outside the left,

གཞིན་ནུ་ལ་བརྒྱད་ལོན་པའི་ཚུལ་༥

ZHO NU LOB GYE LON PAI TSUL
youthful years eight age looks like that

And he looks youthful in the manner of an eight year-old.

སྤགས་པའི་ཆ་ལུགས་བཅིང་ནག་གོས་༥

NGAG PAI CHA LUG THING NAG GO
tantrica's mode of dress blue-black clothing

He wears the tantrica's garb of a blue-black gown,

རབ་བྱུང་ཆ་ལུགས་ཚོས་གོས་དམར་༥

RAB JUNG CHA LUG CHO GO MAR
bhiksu's, monk's garb dharma clothes red

The bhikshu's garb of red dharma robes, and

རྒྱལ་པོའི་ཆ་བྱེད་ཟབ་བེར་གསོལ་༥

GYAL POI CHA JE ZA BER SOL
king's dress great gown wearing

The royal dress of a luxurious cloak.

His body is pink in colour, sitting with the right foot placed outside the left, and he looks youthful in the manner of an eight year-old. He wears the tantrika's garb of a blue-black gown, the bhikshu's garb of red dharma robes, and the royal dress of a luxurious cloak.

ཕྱག་གཡས་ཊོ་ཇི་ཐུགས་ཀར་འཛིན་༥

CHAG YAE DOR JE THUG KAR DZIN
hand right vajra at his heart holding

His right hand holds a vajra at his heart and

གཡོན་པ་མཉམ་བཞག་ཀ་པ་ལ་༥

YON PA NYAM SHAG KA PA LA
*left meditation posture skull (symbol of emptiness)
in lap*

His left hand is in his lap in meditation posture holding a skull.

དབུ་ལ་བསྐྱའི་མཉེན་ཞུ་གསོལ་༥

WU LA PAD MAI NYEN ZHU SOL
head on lotus hat (its many features symbolise his high attainment) wearing

On his head he wears the lotus hat

སྒྲ་ཚོགས་རིན་ཆེན་གྱིས་བྱས་མཛེས།

NA TSOG RIN CHEN GYEN GYI DZE
Many different jewel ornaments by, with made beautiful, enhanced

He is beautiful with many jewel ornaments.

His right hand holds a vajra at his heart and his left hand is in his lap in meditation posture holding a skull. On his head he wears the lotus hat and he is beautiful with many different jewel ornaments.

བཀྲ་བ་དང་གཟི་མངས་ལྡན་པ་ལ།

TRAG DANG ZI DANG DEN PA LA
shining, radiant and imposing, splendid, to powerful personality

Radiantly shining with a very powerful personality,

རྩ་བ་གྱུད་ཐུ་མ་ཡི་དམ་ལྷ།

TSA	GYUD	LA MA	YID AM LHA
<i>root</i>	<i>lineage</i>	<i>gurus</i>	<i>wishing gods</i>
<i>(one's personal guru who gives one most of one's teaching and whom one loves most)</i>	<i>(the spiritual lineage descending from Padma-sambhava to one's own guru)</i>	<i>(the buddha gods on whom one relies to get accomplishments, siddhis)</i>	

The root and lineage gurus, wishing gods,

མཁའ་འགྲོ་ཚས་སྐྱོང་གཏེར་བདག་ཚོགས།

KHAN DRO CHO CHONG TER DAG TSOG
dakinis, goddesses dharma protectors treasure protectors hosts

Dakinis, dharma-protectors and treasure protectors

མ་ལུས་འཁོར་གྱིས་བསྐོར་བར་བྱས།

MA LU KHOR GYI KOR WAR GYUR
without exception as retinue by surrounded is

All surround him as retinue.

Radiantly shining with a very powerful personality he is surrounded by his circle of root and lineage gurus, wishing gods, dakinis, dharma-protectors and treasure-protectors.

SEVEN LINE PRAYER

ཧཱུྃ ཨུ་རྒྱན་ཡུལ་གྱི་ནུབ་བྱང་མཚམས་མཆོད་པའོ།

HUNG **UR GYAN YUL** **GYI** **NUB JANG** **TSHAM**
vocative, bija of *Odiyana, the* *of* *north-west* *border, corner*
Padma Sambhava,
and symbol of five *dakini's land near*
jnana *the Sind doab*

Hung. In the north-west corner of the land of Urgyen,

བརྒྱ་བོ་སར་སྤོང་པོ་ལ།

PE MA **GE SAR DONG PO** **LA**
lotus *stamen* *stem* *on*

Upon the stem and stamen on a lotus

ཡ་མཚན་མཆོག་གི་དངོས་གྲུབ་བརྟེན་མཆོད་པའོ།

YAM TSHAN **CHOG GI** **NGO DRUB** **NYE**
marvelous, *supreme* *siddhis, real* *have gained*
wonderful *accomplishment, (i.e. buddhahood)*

Are you who have the marvelous supreme real accomplishment,

བརྒྱ་འབྲུང་གནས་ཤིས་སུ་གྲགས་པའོ།

PE MA **JUNG NAE** **ZHE** **SU** **DRAG**
Padma Sambhava, Guru Rinpoche *called* *as* *famous*

Padma Sambhava of great renown,

འཁོར་བྱ་མཁའ་འགྲོ་མང་པོས་བསྐོས་པའོ།

KHOR **DU** **KHAN DRO** **MANG POE** **KOR**
retinue *dakinis, goddesses* *by many* *surrounded*

With your retinue of many dakinis around you.

ཁྱེད་ཀྱི་ཇིས་སུ་བདག་སྐྱབ་ཀྱིས་ཆོས་ཀྱི་སྒྲུབ་པའོ།

KHYE **KYI** **JE SU** **DAG** **DRUB** **KYI**
you *following after, I* *practise* *by*
emulating

Following and relying on you, I do your practice, therefore,

བྱིན་གྱིས་བརྒྱབ་ཕྱིར་གཤེགས་སུ་གསོལ་པའོ།

JIN GYI LAB CHIR **SHEG** **SU SOL**
blessing *in order* *to come* *please*

In order to grant your blessing, please come here!

གུ་རུ་པདྨ་སེདྲི་ཕྱོད་

GU RU **PAD MA** **SIDDHI** **HUNG**
guru, master *Padma Sambhava* *attainment* *grant!*

Guru Padma Sambhava grant me the accomplishment of buddhahood!

Hung In the north-west corner of the land of Urgyan, upon the stem and stamen of a lotus, are you who have the marvellous supreme real attainment, Padma Sambhava of great renown, with your retinue of many dakinis around you. Following and relying on you, I do your practise, therefore, in order to grant your blessing, please come here! Guru Padma Sambhava grant me the accomplishment of buddhahood!

(Recite this seven line prayer at least three times to evoke Guru Rinpoche, welcome him, and receive his blessing.)

མཚན་བ་འབྲུལ་བ་ནི།

MAKING OFFERINGS

ཕྱོད་ མེ་དྲག་བདུག་སྒྲེས་མར་མེ་དང་།

HUNG ME TOG DUG POE MAR ME DANG
Vocative flowers incense butterlamps and

Hung. Flowers, incense, butterlamps,

ལྷ་བཞོས་དྲི་ཆབ་མཚན་པར་བཤམས།

LHA SHO DRI CHAB CHO PAR SHAM
food for offering perfumed water as offerings display to the gods

Offering food for the gods, and scented water — these offerings I display.

ལྷ་བྱི་ལྷལ་མཚན་ན་བཟའ་དང་།

LA TRE GYAL TSAN NAB ZA DANG
canopies victory banners clothes and

Canopies, victory banners, clothing and

བ་དན་གདུགས་དང་ཅེལ་མེདི་ཚྲིགས།

BA DAN DUG DANG ROL MOI TSO
cloth pendants umbrella and music different kinds

Cloth pendants, umbrellas and much music,

Hung. Flowers, incense, butter lamps, offering food for the gods, and scented water — these offerings I display. Canopies, victory banners, clothing and cloth pendants, umbrellas and much music,

རིན་པོ་ཆེ་དང་མེ་དོག་དང་།

RIN PO CHE DANG ME TOG DANG
jewels and flowers and

Jewels and flowers and

གཟུགས་སྒྲ་དྲི་འོ་རིག་བྱ་དང་།

ZUG DRA DRI RO REG JA DANG
forms sounds smells tastes tangibles and
(i.e. all things pleasing to the senses)

Forms, sounds, smells, tastes, tangible objects and,

ཆོས་དང་མདངས་ཆེན་བྱང་ཆུབ་སེམས་།

CHO DANG DANG CHEN JANG CHUB SEM
dharma and rakta, blood (symbol bodhicitta, amrita (symbol of
(samyata) of desire purified) anger purified)

Dharma and rakta and bodhicitta —

མཚན་སྨྲིན་བསམ་གྱིས་མི་ཁྲབ་པ་།

CHO TRIN SAM GYI MI KYAB PA
offering clouds inconceivable

All these clouds of offerings, vast beyond thought —

Jewels and flowers and forms, sounds, smells, tastes, tangible objects, and dharma
and rakta and bodhicitta — all these clouds of offerings, vast beyond thought —

ཙ་བ་བརྒྱད་པའི་ཁྲ་མ་དང་།

TSA WA GYUD PAI LA MA DANG
root lineage gurus and

To the root and lineage gurus and

ཡི་དམ་གྱི་ཁྲའི་ལྷ་ཚོགས་དང་།

YI DAM ZHI TROI LHA TSOG DANG
wishing gods, peaceful fierce gods host and

The hosts of peaceful and fierce deities, and

ཆོས་བདག་དཔལ་པོ་མཁའ་འགྲུའི་ཚོགས་།

CHO DAG PA WO KHAN DRO TSHOG
dharma-pati, dharma lords viras, heros dakinis, sky-travelling goddesses hosts*

**(They got teaching from Padma Sambhava and control the giving of treasures (gTer-Ma) to the treasure revealers)*

To the dharma-lords, viras, and dakinis,

དམ་ཅན་ཚོས་སྐྱོང་ནམས་ལ་འབུལ།

DAM CHAN CHO KYONG NAM LA BUL

vow-keepers* dharma-protectors all to offer

(*powerful local gods who originally opposed dharma but were forced to take and keep vows to protect it by Padma Sambhava)

The vow-keepers and the dharma-protectors — to all of them I make these offerings.

སྐུ་གསུང་བུགས་ཀྱི་དངོས་བྱ་བ་ཙྰལ།

KU

body,

nirmanakaya sambhogakaya dharmakaya

SUNG

speech,

THUG

mind

KYI

of

NGO DRUB

siddhis, accomplishments

TSOL

please give

Please grant the real accomplishments of body, speech and mind!

To the root and lineage gurus and the hosts of peaceful and fierce deities, and to the dharma-lords, viras, and dakinis, the vow-keepers and the dharma-protectors — to all of them I make these offerings. Please grant the real accomplishments of body, speech and mind!

དེན་བསྐྱེད་པ་ནི།

DEVELOPING THE VISUALISATION (sMIN-GROL-GLING SYSTEM)

མདུན་གྱི་ནམ་མཁར་འོད་ལྗེའི་ཁྲོང་།

DUN GYI

before me

NAM KHAR

in the sky

WOD

light

NGAI

five

LONG

in the midst of

(slightly above the level of my head)

(white, red, blue, yellow, green)

In the sky before me amidst five-coloured light,

སེང་ཁྲི་བསྐྱེད་ཉི་ཟླའི་སྟེང་།

SENG

lion

KHRI

throne

PAD MA

lotus

NYI

sun

DAI

moon

TENG

on top of

Is a lion throne surmounted by cushions of lotus, sun and moon.

སྐུ་གསུམ་གྱི་ལ་བ་འདུས་པའི་དངོས་།

KU

kayas, natural modes

SUM

three

GYAL WA

jinas, buddhas

DUE PAI

encompassing

NGO

nature

(dharmakaya, sambhogakaya, nirmanakaya)

Upon this sits the embodiment of the three enlightened aspects of the victorious ones,

ཙ་བདེ་གླ་མ་བསྐྱ་འབྱུང་།

TSA WAI	LA MA	PAD MA JUNG
<i>root</i>	<i>guru</i>	<i>Padma Sambhava</i>

My own root guru in the form of Padma Sambhava.

In the sky before me amidst five-coloured light, is a lion throne surmounted by cushions of lotus, sun and moon. Upon this sits the embodiment of the three enlightened aspects of the victorious ones, my own root guru in the form of Padmasambhava.

དཀར་དམར་མདངས་ལྗན་ནི་ཁྲིའི་ཉམས་།

KAR MAR	DANG DAN	ZHI KHROI	NYAM
<i>pink</i>	<i>complexion</i>	<i>peaceful-wrathful</i>	<i>expression</i>

You are pink in complexion with a slightly fierce expression and

བད་ལྷ་གསང་པོད་ཆས་གོས་དང་།

PAD ZHA	SANG PHOD	CHO GOE	DANG
<i>lotus hat</i>	<i>blue gown</i>	<i>dharma cloth</i>	<i>and</i>
<i>(the three dharma robes)</i>			

You wear the lotus hat, blue gown, dharma robes and

ཟ་འོག་བེར་སྤྲུག་བཞིན་པར་གསོལ་།

ZA OG BER	MUG	JID PAR	SOL
<i>rich, shining robe</i>	<i>maroon</i>	<i>splendid</i>	<i>wearing</i>

A magnificent maroon robe of shining brocade

You are pink in complexion with a slightly fierce expression and you wear the lotus hat, blue gown, dharma robes and a magnificent maroon robe of shining brocade.

བྱ་ག་གཡས་འོ་ཇི་ཅེ་ལྔ་དང་།

CHAG	YAE	DOR JE	TSE	NGA	DANG
<i>hand</i>	<i>right</i>	<i>vajra</i>	<i>point</i>	<i>five</i>	<i>and</i>

In your right hand you have a five-pointed vajra and

གཡོན་བས་བླུ་ཚེ་བྱ་བ་སྐྱམས་།

YON PAE	BHAN DHA	TSE	BUM	NAM
<i>with his left</i>	<i>skull cup</i>	<i>long-life</i>	<i>pot</i>	<i>holds</i>

In your left you hold a skull cup containing a long-life vase.

བྲ་མོ་གཡོན་ན་ཁྲྏྱ་འཆང་།

DRU MO	YON NA	KHA TAM	CHANG
<i>elbow</i>	<i>left at, in the crook of</i>	<i>khatvanga, tantric trident</i>	<i>holds</i>

A khatvanga is held in the crook of your left elbow, and

སྐྱེ་གསུམ་ཁྲ་མ་གསོལ་འདེབས་ནི།

PRAYER TO THE THREE KAYA GURU

ཨེ་མ་ཱོ་མེ་

སྐྱེས་བྲལ་ཚས་ཀྱི་དབྱིངས་ཀྱི་ཞིང་ཁམས་སུ།

AE MA HO

wonderful

TRO TRAL

free from all
relative positions

CHO KYI YING

dharmadhatu,
all-encompassing space

KYI

of

ZHING KHAM

sphere, or realm, field in

SU

Wonderful! In the sphere of all-encompassing space, free of all relative positions,

ཚས་ཉིད་དུས་གསུམ་སྐྱེ་འགག་མེད་པའི་ངང་།

CHO NYID

natural condition,
dharmata,

DU SUM

past, present
and future

KYE

unborn,

GAG ME PAI

unceasing

NGANG

uncontrived nature

Is the natural condition, the unborn, unceasing state free of past, present and future.

བྱ་བྲལ་ལྷན་ཇོགས་བདེ་བ་ཆེན་པོའི་སྐྱེ།

JA TRAL

not constructing,
free of dualistic
activity

LHUN DZOG

easily coming, effort-
lessly arising, naturally
complete

DE WA CHEN POI KU

dharmakaya, state of great happiness,
an unchanging happiness free of sorrow

It is the naturally complete mode of great happiness, free of dualistic worldly activity,

ནམ་མཁའ་བཞིན་དུ་ཐུགས་རྗེ་ཕྱགས་ངེས་མེད་།

NAM KHA

space, unlimited
centreless extention

ZHIN DU

similar to

THUG JE

compassion

CHOG RI ME

impartial,

With impartial compassion vast as space.

ཁྲ་མ་ཚས་ཀྱི་སྐྱེ་ལ་གསོལ་བ་འདེབས་།

LA MA

guru

CHOE KYI KU

dharmakaya

LA

to

SOL WA DEB

pray

We pray to the dharmakaya guru.

ལུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་།

UR GYEN

From the land of Urgyen
near the Swat Valley

PAD MA JUNG NAE

Padma Sambhava, Guru
Rinpoche, 'The Lotus-Born'

LA

to

SOL WA DEB

pray

We pray to Padma Sambhava of Urgyen.

Wonderful! In the sphere of all-encompassing space, free of all relative positions, is the natural condition, the unborn, unceasing state free of past, present and future. It is the naturally complete mode of great happiness, free of dualistic worldly activity, with

impartial compassion vast as space. We pray to the dharmakaya guru. We pray to Padma Sambhava of Urgyen.

བདེ་ཆེན་ལྷན་གྱིས་བྱུང་བའི་ཞིང་ཁམས་སུ།

DE CHEN	LHUN GYI DRUB PAI	ZHING KAM	SU
<i>great happiness</i>	<i>effortlessly arising</i>	<i>sphere, realm</i>	<i>in</i>
<i>(i.e. there is no need to construct it)</i>			

In the sphere of effortlessly arising great happiness,

སྐུ་གསུང་བུགས་དང་ཡོན་ཏན་བྲིན་ལས་ཀྱི།

KU	SUNG	THUG	DANG	YON TEN	TRIN LAE KYI
<i>body</i>	<i>speech</i>	<i>mind</i>	<i>and</i>	<i>good qualities</i>	<i>spiritual deeds</i>
<i>(the three kayas)</i>				<i>of buddhahood</i>	<i>(helpful activity)</i>

With body, speech and mind, and good qualities and spiritual deeds,

ཡི་ཤེས་ལྡན་པའི་བད་གཤེགས་པའི་སྐུ།

YE SHE	NGA	DEN	DE WAR SHEG PAI	KU
<i>pristine awareness</i>	<i>five</i>	<i>having</i>	<i>Sugata's (epithet of Buddha, meaning 'easily gone')</i>	<i>body</i>

The Sugata's body having the five-fold original experience

བུགས་ཇིའི་བྱེ་བྲག་སྐྱ་ཚྲགས་སོ་སོར་སྟོན།

THUG JEI	JE TRAK	NA TSOG	SO SOR TON
<i>compassion's</i>	<i>special, different</i>	<i>many, different</i>	<i>showing appropriately to each being</i>

Shows many different compassionate forms as is appropriate for beings.

ཐྲ་མ་འོངས་སྤྱད་ཇོགས་སྐུ་ལ་གསོལ་བ་འདེབས།

LA MA	LONG CHOD DZOG KU	LA	SOL WA DEB
<i>guru</i>	<i>sambhogakaya</i>	<i>to</i>	<i>pray</i>

We pray to the sambhogakaya guru.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYEN	PAD MA	JUNG NAE	LA	SOL WA DEB
<i>Urgyen</i>	<i>Padma Sambhava</i>	<i>to</i>	<i>pray</i>	

We pray to Padma Sambhava of Urgyen.

In the sphere of effortlessly arising great happiness is the buddha's presence with body, speech and mind, and good qualities and spiritual deeds. Possessing the five-fold original experience, it shows many different compassionate forms to help all sentient beings. We pray to the sambhogakaya guru. We pray to Padma Sambhava of Urgyen.

མི་མཐེད་འཛིག་རྟེན་དག་པའི་ཞིང་ཁམས་སུ།

MI JED JIG TEN DAG PAI ZHING KHAM SU
many, worlds pure sphere in
numberless (all worlds everywhere are pure for Padma Sambhava for he has pure vision)

In the pure sphere of numberless worlds,

ཐུགས་རྗེ་ཆེན་པོས་འགྲོ་བའི་དོན་ལ་བྱོན།

THUG JE CHEN POE DRO WAI DON LA JON
great compassion by beings, goes benefit for come
movers welfare

Coming because of great compassion for the sake of beings,

གང་ལ་གང་འདུལ་ཐབས་ཀྱིས་འགྲོ་དོན་མཛད།

GANG LA GANG DUL THAB KYI DRO DON DZAD
doing whatever is necessary according to need method by beings benefit doing

Benefiting beings by the method of doing whatever is necessary according to need,

འདས་དང་ས་བྱོན་ད་ལྟ་དུས་གསུམ་གྱི།

DAE DANG MA JON TAN DA DU SUM GYI
Past and future present times three of

Those of the past, the future and the present —

ཁྲི་མ་སྐུལ་བའི་སྐུ་ལ་གསོལ་བ་འདེབས།

LA MA TRUL PAI KU LA SOL WA DEB
guru nirmanakaya to pray

To all the nirmanakaya gurus we pray.

ཨུ་རྒྱན་བསྐྱེད་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYEN PAD MA JUNG NAE LA SOL WA DEB
Urgyen Padma Sambhava to pray

We pray to Padma Sambhava of Urgyen.

In the pure realms of numberless worlds they come because of great compassion for the sake of beings, benefiting beings by the method of doing whatever is necessary according to need. To those of the past, the future and the present, to all the nirmanakaya gurus we pray. We pray to Padma Sambhava of Urgyen.

དེ་ལྟར་གྲུན་ཆད་མེད་པར་གསོལ་བ་ཐོབ། ཅིས་གསུངས་སོ།

You must say this prayer ceaselessly.

ཐཱ་མ་ལྷ་གསུམ་མའི་གཟུག་ཏུ།

THE PRAYER TO THE LINEAGE GURUS (BYANG-GTER SYSTEM)

བརྒྱད་པའི་ཐཱ་མ་གསོལ་བ་འདེབས་བ་ནི།

This lineage prayer should be read just after the prayer to the three kaya gurus.

པདྨ་འོད་ཀྱི་གཞལ་ཡས་ཆེན་པོ་རུ།

PAD MA OD	KYI	ZHAL YAE	CHEN PO	RU
<i>name of the palace at Zangdopalri in Ngayabling</i>	<i>of</i>	<i>mandala or dharmata palace</i>	<i>great</i>	<i>in</i>

In the great mandala palace of Padma Od

བདེ་གཤེགས་སྐྱ་གསུང་བྱགས་ཀྱི་སྤུལ་བ་སྟེ།

DE SHEG KU	SUNG	THUG	KYI	TRUL PA	TE
<i>sugatas, buddhas</i>	<i>body</i>	<i>speech</i>	<i>mind</i>	<i>of emanation, representative</i>	<i>thus</i>

Is the emanation of the body, speech and mind of all the sugatas.

རིག་འཛིན་མཁའ་འགྲོ་མང་པོའི་འཁོར་གྱིས་བསྐོར།

RIG DZIN	KHAN DRO	MANG PO	KHOR	GYI	KOR
<i>vidyadhara</i>	<i>dakini</i>	<i>many</i>	<i>circle, retinue</i>	<i>by</i>	<i>surrounded</i>

Surrounded by his retinue of many vidyadharas and dakinis

འགྲོ་དྲུག་སྤྱད་བསྐྱོབ་བའི་བྱགས་ཇི་ཅན།

DRO	DRUG	DUG NGAL	KYOB PAI	THUG JE CHEN
<i>beings</i>	<i>six (realms)</i>	<i>sorrow</i>	<i>protecting, saving</i>	<i>compassionate one</i>

He is the compassionate one who saves the beings in the six realms from their sorrows.

སྤུལ་སྐྱ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

TRUL KU	PAD MA JUNG NAE	LA	SOL WA DEB
<i>Incarnation, Nirmanakaya</i>	<i>Padma Sambhava</i>	<i>to</i>	<i>pray</i>

We pray to Tulku Padma Jungnae.

You, the emanation of the body, speech and mind of all the sugatas, reside in the great mandala palace of Padma Od surrounded by your retinue of many vidyadharas and dakinis. You are the compassionate one who protects the beings of the six realms from their sorrows. Tulku Padma Jungnae we pray to you.

ལྷོ་བྲག་མཁར་ཆུ་དཔལ་གྱི་བྲག་ཕུག་དུ།

LHO DRAG	KHAR CHU	PAL GYI	DRAG PHUG TU
(district in)	(name of a)	(name of a cave)	in
(south Tibet)	(village)		

In the Pal cave at Kharchu in Lhodrak

དཔལ་ཆེན་སྐྱ་གསུང་ཐུགས་ཀྱི་དངོས་གྲུབ་ཐོབ།

PAL CHEN	KU	SUNG	THUG	KYI	NGO DRUB	THOB
Sri Heruka,	body	speech	mind	of	siddhi, real	gained
wrathful deity					attainment	

He gained the real attainment of the body, speech and mind of Sri Heruka

བྲག་པོའི་བརྒྱལ་ཞུགས་སྤྱད་པས་འགོ་དོན་མཛད།

DRAG POI	TUL ZHUG	CHOD PAE	DRO	DON	DZAD
harsh,	extreme behaviour	activity,	beings	benefit	does
strong		conduct			

Benefitting beings by the activity of strong and extreme behaviour

འབྲུང་བ་དབང་སྤྱད་ཉི་མ་སྤྲོད་ལ་མནན།

JUNG WA	WANG DUD	NYI MA	TOD	LA	NAN
elements	puts under	sun	above	at	fixed, kept
(earth, water	his power				
fire, air, space)					

He put the elements under his power and fixed the sun high in the sky.

དགེ་སྤྱོད་ནམ་མཁའ་སྤྱིང་པོ་ལ་གསོལ་བ་འདེབས།

GE LONG	NAM KHAI NYING PO	LA	SOL WA	DEB
bhikshu, fully	(his name)	to	pray	
ordained monk				

We pray to Gelong Namkhai Nyingpo.

In the Pal cave at Kharchu in Lhodrak you gained the real attainment of the body, speech and mind of Sri Heruka, and benefitting beings by the activity of strong and extreme behaviour, you put the elements under your power and fixed the sun high in the sky. Gelong Namkhai Nyingpo, we pray to you.

བྲག་དམར་འོམ་བུ་ཚལ་གྱི་ཀེུ་ཙམ་དུ།

DRAG MAR	OM BU	TSHAL	GYI	KEU TSHANG	DU
a red rock	tamarisk	grove, forest	of	cave	in
near bSam-Yas					

In the cave at the tamarisk grove at Dragmar

འཕགས་པ་འཇམ་དབལ་ཐུགས་ཀྱི་སྒྲུལ་པ་སྟེ།

PHAG PA JAM PAL THUG KYI TRUL PA TE
arya, saintly Manjusri mind's emanation thus

Is the emanation of Arya Manjusri's mind

བོད་ཡུལ་སྤུན་པའི་གླིང་དུ་འགྲོ་དོན་མཛད།

BOD YUL MUN PAI LING DU DRO DON DZAD
Tibet dark, evil country in beings benefit does

Who benefits beings in the dark land of Tibet.

ཆོས་ཀྱི་རྒྱལ་པོ་བྱང་རྒྱལ་སེམས་དཔའི་རྒྱ།

CHO KYI GYAL PO JANG CHUB SEM PAI KU
dharmaraja, a king who rules bodhisattva according to the dharma body, form

He is the bodhisattva dharma king.

ཆོས་རྒྱལ་བྲི་སྲོང་ལྷེ་འུ་བཙན་ལ་གསོལ་བ་འདིཔས།

CHO GYAL TRI SONG DEU TSAN LA SOL WA DEB
dharmaraja (his name) to pray

We pray to Chogyal Trisong Deutsan.

You who stayed in the cave at the tamarisk grove of Dragmar are the emanation of Arya Manjusri's mind. You are the bodhisattva dharma king, who benefits beings in the dark land of Tibet. Chogyal Trisong Deutsan we pray to you.

ལྷོ་ཕྱགས་མོན་ཁ་སང་གའི་ཡང་རྫོང་དུ།

LHO CHOG MON KHA SENG GEI YANG DZONG DU
south direction Bhutan (name of a cave) in

At Sengei Yangdzong in Monkha in the south

ལྷ་མོ་ལ་སྤེ་དཀར་མའི་སྒྲུལ་པ་སྟེ།

LHA MO LA SYE KAR MOI TRUL PA TE
goddess (one of the eight) emanation, thus (female bodhisattvas) incarnation

Is the emanation of Lhamo Lasye Karmo

ཡི་དམ་ཞལ་གཟུགས་མཆོག་གི་དངོས་གྲུབ་ཐོབ།

YI DAM ZHAL ZIG CHOG GI NGO DRUB THOB
wishing god saw supreme attainment gained (Vajrakila)

Who saw her deity and gained the supreme accomplishment

ཁྱེ་མའི་བྱ་གས་ཟིན་དགོངས་པའི་གསང་མཛུད་རྫོལ།

LA MAI	THUG	ZIN	GONG PAI	SANG	DZOD	DOL
<i>guru's</i>	<i>mind</i>	<i>held by</i>	<i>deep teaching</i>	<i>secret</i>	<i>treasure</i>	<i>clearly</i>
(Padma Sambhava)						<i>understood</i>

Being held by her guru's mind she understood the secret treasure of his deep teaching.

མཁའ་འགྲོ་ཡི་ཤེས་མཚན་རྒྱལ་ལ་གསོལ་བ་འདེབས།

KHAN DRO	YE SHE	TSO GYAL	LA	SOL WA DEB
<i>dakini</i>	<i>(name)</i>		<i>to</i>	<i>pray</i>

We pray to Khandro Yeshe Tsogyal

At Senge Yangdzong in Monkha in the south you, the emanation of Lhamo Lasye Karmo, saw your personal deity and gained the supreme accomplishment. Being held by your guru's mind, you understood the secret treasure of his deep teaching. Khandro Yeshe Tsogyal, we pray to you.

རོང་ཞེས་གྲགས་པའི་བྲག་དམར་ཀེའུ་ཚང་དུ།

RONG	ZHE	DRAG PAI	DRAG MAR	KEU	TSANG	DU
<i>(village name)</i>	<i>called</i>	<i>red rock</i>		<i>cave</i>		<i>in</i>

In the red rock cave at the village of Rong

སྤྱལ་སྐྱའི་ཞལ་གཟིགས་དྲག་པོའི་དངོས་གྲུབ་ཐོབ།

TRUL KUI	ZHAL	ZIG	DRAG POI	NGO DRUB	THOB
<i>incarnation</i>	<i>face, form</i>	<i>saw</i>	<i>strong, fierce, destructive</i>	<i>real attainment</i>	<i>got</i>
(Padma Sambhava)					

Is the one who saw the incarnation's face and gained the real attainment of strong activity.

བར་དུ་གཅོད་པའི་དབྲ་བགེགས་ཐམས་ཅད་བསྐྱལ།

BAR DU	CHOD PAI	DRA	GEG	THAM CHE	DRAL
<i>interrupting, trouble-making</i>		<i>enemy demon</i>	<i>obstructor,</i>	<i>all</i>	<i>killed, destroyed</i>

Killing all interrupting enemies and obstructors

འཕྲིན་ལས་གྲུབ་པའི་རིག་འཛིན་ཆེན་པོ་སྟེ།

TRIN LAE	DRUB PAI	RIG DZIN	CHEN PO	TE
<i>activity (Phur-Pa Phrin-Las)</i>	<i>siddha</i>	<i>vidyadhara</i>	<i>great</i>	<i>thus</i>

He is a great vidyadhara and adept of (strong) activity.

སྤྱ་ནམ་རྟོ་ཇེ་བདུད་འཛོམས་ལ་གསོལ་བ་འདེབས།

NA NAM	DOR JE	DUD JOM	LA	SOL WA DEB
<i>(name)</i>			<i>to</i>	<i>pray</i>

We pray to Nanam Dorje Dudjom.

In the rock cave at the village of Rong you saw the incarnation's face and gained the real attainment of strong activity. Killing all interrupting enemies and obstructors, you are a great vidyadhara and adept of activity. Nanam Dorje Dudjom we pray to you.

བསམ་ཡས་ལྷན་གྱི་གུབ་བའི་ཕོ་བྲང་དུ།

SAM YAE LHUN GYI DRUB PAI PHO DRANG DU
the first monastery in Tibet effortlessly arising palace in

In the effortlessly arising palace of Samyae

ཆོས་ཀྱི་ཀླུ་ལ་པོ་བྲང་རྒྱལ་སེམས་དཔའི་སྤུ།

CHO KYI GYAL PO JANG CHUB SEM PAI SAE
dharmaraja bodhisattva of son
(Khri-Srong-lDeu-bTsan)

Is the son of the bodhisattva dharma king.

བོད་ཀྱི་སེམས་ཅན་དོན་ལ་བརྩེ་ཞིང་དགོངས།

BOD KYI SEM CHAN DON LA TSE ZHING GONG
Tibetan sentient beings benefit to compassionately thinking

He compassionately thinks how to benefit the sentient beings of Tibet and

སྤྱི་གས་མ་ལྔ་བརྒྱའི་སེམས་ཅན་ཐུགས་རྒྱུས་གཟེས་གཟེགས།

NYIG MA NGAB GYAI SEM CHAN THUG JE ZIG
debased, evil five hundred sentient beings with compassion see, consider
(The debased period of the fifth five hundred years after the Buddha.)

Looks with compassion on the sentient beings of the debased final five hundred years.

ལྷ་སྤུ་སྤུ་ཁྱི་བཙན་པོ་ལ་གསོལ་བ་འདེབས།

LHA SAE MU TRI TSAN PO LA SOL WA DEB
prince (his name) to pray

We pray to Lhasae Mutri Tsanpo.

You stayed in the effortlessly arising palace of Samyae, you, the son of the bodhisattva dharma king who thought compassionately of how to benefit the sentient beings of Tibet. You look with compassion on the sentient beings of the debased final five hundred years. Lhasae Mutri Tsanpo, we pray to you.

ལྷོ་ཕྱོགས་ཤྱི་ཞེས་བའི་རི་བོ་ལ།

LHO CHOG SHI RI ZHE PAI RI WO LA
south direction sri, glorious called mountain at
(near Zang-Zang district)

At the mountain called Shri in the southern direction

འཕགས་པ་སྤྲཱ་རས་གཟིགས་ཀྱིས་བྱིན་བརྒྱབས་པས།

PHAG PA CHAN RE ZI KYI JIN..LAB PAE
arya, saintly Avalokitesvara by blessed therefore

Is the one who by the blessing of Arya Avalokitesvara

གྱི་གར་བལ་པོ་བོད་དང་མེན་གྱི་ཡུལ།

GYA GAR, BAL PO BOE MON GYI YUL
India Nepal Tibet Bhutan and the neighbouring of countries
border areas

In India, Nepal, Tibet, Bhutan and so on,

ཐོགས་བཞིའི་འགོ་བ་ཀུན་གྱི་དོན་མཛད་པའི།

CHOG ZHI DRO WA KUN GYI DON DZAD PAI
directions four beings all of benefit doing
(i.e. everywhere)

Is able to benefit all beings in the four directions.

སྤུལ་སྤྱོད་བཟང་པོ་གྲགས་པ་ལ་གསོལ་བ་འདེབས།

TRUL KU ZANG PO DRAG PA LA SOL WA DEB
incarnation (name of the yogi who first) to pray
(got the bundle containing these prayers)

We pray to Trulku Zangpo Dragpa

You stayed at the mountain called Shri in the southern direction and were blessed by Arya Avalokitesvara so that you could benefit all beings in the four directions, in India, Nepal, Tibet, Bhutan and so forth. Tulku Zangpo Dragpa, we pray to you.

བྱང་ཐོགས་རི་རྒྱལ་བཀྲ་བཟང་གར་འདབས་སུ།

JANG CHOG RI GYAL TRAB ZANG SHAR DAB SU
north direction (name of mountain) east side at
(where he discovered the Byang-gTer)

At the east side of Rigyal Trabzang in the northern direction

གྲུལ་བས་ལྷང་བསྟན་བོད་ཀྱི་དོན་ལ་བྱོན།

GYAL WAE LUNG TAN BOD KYI DON LA JON
jina, by prediction Tibet of benefit for come
(Padma Sambhava)

Is the one who came to benefit Tibet as predicted by Padma Sambhava,

སྟོན་ལས་སྟོབས་ཀྱིས་འགོ་བའི་སྤྲུག་བསྐལ་སེལ།

MON LAM TOB KYI DRO WAI DUG NGAL SEL
aspiration power, force by beings suffering dispel

Dispelling the sufferings of sentient beings by the power of his aspiration

རིག་འཛིན་གྲོང་གི་ལྷེ་ས་ཡུ་ཅན་ཞེས་བྲགས།

RIG DZIN GOD KYI DEM TRU CHAN ZHE DRAG
vidyadhara (name) known as, famous

He is known as Rigdzin Godkyi Dem Truchen.

སྤེས་པའི་ནལ་འབྱོར་ཆེན་པོ་ལ་གསོལ་བ་འདེབས།

BOE PAI NAL JOR CHEN PO LA SOL WA DEB
secret yogi great to pray

We pray to the great secret yogi.

At the east side of Rigyal Trabzang in the northern direction you come to benefit Tibet as predicted by Padma Sambhava. Dispelling the sufferings of sentient beings by the power of your aspiration, you are known as Rigdzin Godkyi Dem Truchen. Great secret yogi, we pray to you.

མང་ཡུལ་གྲང་ཐང་གྲལ་པོའི་པོ་བླང་དུ།

MANG YUL GUNG THANG GYAL POI PHO DRANG DU
district (name of village) king's palace in

In the palace of the king of Gungthang in Mangyul

ཆས་ཀྱི་གྲལ་པོ་གདུང་བརྒྱད་གཙང་མའི་རིགས།

CHO KYI GYAL PO DUNG GYUD TSANG MAI RIG
dharmaraja dynasty pure family
(from Srong-bTsan sGam-Po)

Are they who belong to the family that continues the pure dynasty of the dharmarajas.

གྲལ་བས་ལྷང་བསྟན་མཚན་དང་དབེ་བྱད་ལྷན།

GYAL WAE LUNG TAN TSHAN DANG PE JAD DAN
by Padma Sambhava predicted major signs and minor signs possessing

Predicted by Padma Sambhava they possess the pamjor and minor signs,

ཞི་དུལ་སྤྱིང་ཇེ་ལྷན་པའི་བྱགས་ཇེ་ཅན།

ZHI DUL NYING JE DAN PAI THUG JE CHAN
peaceful appearance compassion having compassionate one

These most compassionate ones of peaceful mien.

ཆས་གྲལ་གདུང་བརྒྱད་ནམ་གསུམ་ལ་གསོལ་བ་འདེབས།

CHO GYAL DUNG GYUD NAM SUM LA SOL WA DEB
dharmaraja dynasty, lineage, royal line three to pray

We pray to the three holders of the dharma king's lineage.

You resided in the palace of the king of Gungthang in Mangyul, you who belonged to the family that continued the pure dynasty of the dharmarajas. Predicted by Padma Sambhava, you possessed the major and minor signs. You are the compassionate ones of peaceful mien. Three holders of the dharma king's lineage, we pray to you.

བྱིན་གྱི་བཤམས་པའི་གཞིས་ཁང་དམ་པ་སུ།

JIN GYI LAB PAI ZIM KHANG DAM PA RU
blessed (by Rigdzin Godem) house holy in

In the holy house that has been blessed

ཡུ་རྒྱལ་ལྷུང་བསྟན་དུས་མཐར་སྐལ་བ་ཅན།

UR GYEN LUNG TAN DU THAR KAL WA CHAN
Padma Sambhava predicted final period fortunate one, able to practise dharma
at end of kalpa

Is the fortunate one of the final period who has been predicted by Padma Sambhava.

མཚན་ལྷན་དབང་གི་རིགས་ལས་སྐྱལ་སྐྱེ་ཉིད།

TSHAN DAN WANG GI RIG LE TRUL KU NYID
accomplished powerful Kula family from, of incarnation
(i.e. Padma Kula)

This accomplished incarnation of the Padma Kula

རང་འབྲེལ་རྟགས་ཀྱན་ཚང་བར་ལགས་འབྲུངས་པའི།

RANG DRAI TAG KUN TSHANG WAR LEG TRUNG PAI
like me signs all complete well born
(Rigdzin Godem) (except for the feathers)

Is the well-born son possessing all the signs of Rigdzin Godem.

སྤས་མཚེག་རྣམ་སྐྱལ་མགོན་པོ་ལ་གསོལ་བ་འདེབས།

SAE CHOG NAM GYAL GON PO LA SOL WA DEB
son excellent (name) to pray
(physical son of Rig-'Dzin rGod-lDem)

We pray to Namgyal Gonpo

You stayed in the holy house that was blessed, you the fortunate one of the final period predicted by Padma Sambhava. Accomplished incarnation of the lotus family, you are the well born son possessing all the signs of Rigdzin Godem. We pray to Namgyal Gonpo.³

³ Note: An alternative lineage descends from here which can be found starting on page 71.

བདག་འཛིན་གནས་སྤངས་སྒྲ་མའི་གཤམ་བྱང་བྱ།

DAG DZIN NAE PANG LA MAI ZHAB DRUNG DU
grasping place abandon guru near
(i.e. home, land, family, friends) (Rigdzin Godem)

Abandoning all places of attachment he stayed near his guru,

འཁོར་འདུས་ཐོགས་ས་ལྷང་ཟིན་སྙིང་གི་བྱ།

KHOR DU THOG MA LUNG ZIN NYING GI BU
circle of disciples first predicted heart son, close disciple

This predicted heart son was the first among the circle of disciples.

ཅི་གསུང་བསྐྱབས་ཐེས་བསྟན་པའི་བཀའ་སྲོལ་སྤེལ།

CHI SUNG DRUB JE TAN PAI KA SOL PEL
whatever taught, told practise after doctrine ordained system develop, spread

Practising whatever he was told, he later spread the doctrine in the right way,

བརྗོད་ཀྱི་ལྷ་ཐའི་སའཛན་སའཐའ་ཅན།

BEN DZA SHI RI NA THAI TSHAN THA CHAN
rDo-rJe mGon-Po having that name
(These first four lines are to rDo-rJe mGon-Po only)

This one whose name ends in Vajra Shri Natha.

སྤངས་འཆང་དོ་ཐེ་ཐེས་གཉིས་ལ་གསོལ་བ་འདེབས།

NGAG CHANG DOR JE NAM NYI LA SOL WA DEB
mantrashara, vajra two to pray
tantric practitioners (Dorje Gonpo and Dorje Palbar)

We pray to the two tantras called Dorje.

Abandoning all places of attachment you stayed near your guru, you the predicted heart-son and first among the circle of disciples. You practised all that you were told, and later spread the doctrine in the right way, you whose surname is Vajra Shri Nath, we pray to you and your fellow tantrica called Dorje.

བྱང་རྫོང་དཔལ་འདེའི་གནས་དང་གྱི་ལ་ཡའི།

JANG DZONG PAL RI NAE DANG KI LA YAI
mountain place and Vajrakila's

At Jangdzong Palri and at the true Vajrakilaya

གཞལ་མེད་ཁང་དངོས་བྲག་བཟང་འི་བོའི་ཀླད།

ZHAL ME KHANG NGO TRAB ZANG RI WOI KED
mandala (made by Padma Sambhava) real (name) mountain middle

Mandala at the mid-point of Riwo Trabzang

བྱམས་པ་བཤེས་གཉིན་ཉིད་དང་ངག་དབང་བྲགས།

JAM PA SHE NYEN NYID DANG NGA WANG DRAG
(name) and (name)

Are Jampa Shenyen and Ngawang Dragpa,

ལྷ་བྲག་སྡིང་གཏིར་བཀའ་བབས་བརྒྱད་སྤྲོལ་འཛིན།

LHA DRAG NYING TER KA BAB GYUD SOL DZIN
place heart treasure perfect lineage system holder
(i.e. the Byang-gTer)

The perfect gurus holding the lineage system of the heart treasure of Lhadrag.

མཚན་ལྡན་གླ་མ་ནམ་གཉིས་ལ་གསོལ་བ་འདེབས།

TSEN DEN LA MA NAM NYI LA SOL WA DEB
accomplished gurus two to pray
(they were both disciples of rDorJe mGon-Po)

We pray to these two accomplished gurus.

You resided at Jangdzong Palri and at the original Mandala of Vajrakila at the mid-point of Riwo Trabzang, Jampa Shenyen and Ngawang Dragpa, most perfect gurus holding the lineage system of the heart treasure of Lhadrag. Accomplished gurus we pray to you.

བྱང་ཕྱོགས་སྐུ་ཚེའི་བྱིན་རྒྱལ་ས་དྲིན་གནས་སུ།

JANG CHOG KU TSHEI JIN LAB TEN NAE SU
north direction life blessed place at
(where Rigdzin Godem practised all his life)

At the place in the northern direction that was blessed by a lifetime of practice

འདིན་བ་ནམ་གཉིས་ཐུགས་ལས་འབྲུངས་པའི་སྲས།

DREN PA NAM NYI THUG LE THRUNG WAI SAE
guides, leaders two mind, heart from born son, disciple
(Jampa Shenyen and Ngawang Dragpa)

Is the disciple born from the minds of these two guides.

སྡོན་གནས་རིས་ཏུན་དཀའ་བ་མ་ལུས་སྦྱད།

NGON NAE JE DRAN KA WA MA LU CHAD
former place remember later austerities all practised

Remembering his former lives he practised very strongly and

ཟབ་གདེར་ཚུམ་གྱི་བསྟན་པ་རྒྱ་ཆེར་སྤེལ།

ZAB TER CHO KYI TAN PA GYA CHER PEL
profound treasure dharma doctrines greatly spread

Greatly spread the dharma doctrines of the profound treasures.

ཚུམ་རྗེ་སངས་རྒྱས་དཔལ་བཟང་ལ་གསོལ་བ་འདི་བས།

CHO JE SANG GYE PAL ZANG LA SOL WA DEB
dharmaswamin, (name) to pray
holy man

We pray to Choje Sangye Palzang.

Born from the minds of these two guides you stayed at the place in the northern direction that was blessed by a lifetime of practice. Remembering your former lives you practised very strongly and spread wide the dharma doctrines of the profound treasure. Choje Sangye Palzang, we pray to you.

ཉི་ལུང་དགོན་པ་ཞེས་དང་བདེ་བྲོལ་དུ།

NYI LUNG GON PA ZHE DANG DE DROL DU
(name of monastery) called and (place) at

At Nyilung Gompa and Dedrol are

ཁྱེང་གི་སྔགས་འཆང་ཚུམ་རྒྱལ་བསོད་ནམས་དང།

DONG GI NGAG CHANG CHO GYAL SO NAM DANG
(name of family) of tantrica (name) and

Chogyal Sonam, the tantrica of the Dong family, and

མེས་སྟོན་གདུང་འཛིན་བྱུགས་སྤྲུལ་ནས་མཁའི་མཚན།

ME TON DUNG DZIN THUG SAE NAM KHAI TSHAN
Family line hereditary line-holder close disciple (Namkha) called
(of Sangye Palzang) (Gyaltshan)

Thugsae Namkha who holds the family lineage of Meton,

བསྟན་སྐྱབ་བསྐྱེད་ཐོགས་གྲུབ་པའི་མཚན་མ་བརྟེས།

NYEN DRUB KYED DZOG DRUB PAI TSHAN MA NYE
mantra practice developing perfecting attainment got signs
system system

They gained the signs of attainment from mantra recitation and the developing and the perfecting systems.

རིག་པླགས་འཆང་བ་ནམ་གཉིས་ལ་གསོལ་བ་འདེབས།

RIG NGAG CHANG WA NAM NYI LA SOL WA DEB
vidya mantra holder two to pray

We pray to the two holders of the vidya mantra.

Chogyal Sonam, tantrica of the Dong family, and Thugsae Namkha, holder of the family lineage of Meton, you resided respectively at Nyilung Gumpa and Dedrol, and gained the signs of attainments from mantra recitation and the developing and perfecting systems. Great tantric yogis, we pray to you.

གཉིས་ཀས་རྗེས་བཟུང་ཡོལ་མོ་ཤྲུག་བཟང།

NYI KAE JE ZUNG YOL MO SHA KYA ZANG
both, by held, fostered valley in Nepal (name)
(Chogyal Sonam, Thugsae Namkha)

Yolmo Shakya Zangpo who was fostered by them both, and

ཁྱད་པར་ཞབས་བསྟེན་དཔལ་ཆེན་ཚུ་བོ་རི།

KHYAD PAR ZHAB TEN PAL CHEN CHU WO RIR
especially always staying there name of mountain , at

The one who always stayed at Palchen Chuwo Ri,

མཆོག་གི་སྐུ་ལ་སྐྱེ་རིག་འཛིན་བདུན་འཛོམས་རྗེ།

CHOG GI TRUL KU RIG DZIN DUD JOM JE
excellent incarnation (name) (honorific)

The excellent incarnation, Rigdzin Dudjom, and

སྤང་སྤང་གནས་སུ་དཔལ་ལྷན་ཆོ་བྱོས་ཞབས།

PANG GANG NAE SU PAL DAN LO DRO ZHAB
(place name) place in (name) (honorific)

Paldan Lodro who stayed at Pang Gang –

རྗེ་བཙུན་ཁྲི་མ་ནམ་གསུམ་ལ་གསོལ་བ་འདེབས།

JE TSUN LAMA NAM SUM LA SOL WA DEB
saintly, holy gurus three to pray

We pray to these three saintly gurus.

You, Yolmo Shakya Zangpo who were fostered by them both, and you, Rigdzin Dudjom, the excellent incarnation who always stayed at Palchen Chuwori, and you, Palden Lodro who stayed at Pang Gang – to you, the three saintly gurus, we pray.

འཇམ་དབལ་རྟོ་ཐེའི་སྒྲོབ་དཔོན་ཚུལ་འཆང་བ།

JAM PAL DOR JEI LOB PON TSHUL CHANG WA
(form of Manjusri) acharya, teacher style, system keeping

The one who keeps the teaching system of Jampal Dorje and

གྲུང་ཐེ་གྲུ་མཆོད་ཁྲོང་ལ་སྦྱང་བ་སྦྱང།

GYUD DE GYAM TSHOI LONG LA CHOD PA CHAD
tantra classes ocean depth, centre in activity, conduct practised

Has practised the conduct of the vast ocean of all the classes of tantra

སྒྲིན་ཅིང་བྲོལ་བའི་འདོད་ལྷན་ཀྱི་གྲུའི་དབལ།

MIN CHING DROL WAI DOD TER KYE GUI PAL
ripening liberating desire give beings glory
(initiation) (explanation) (i.e. he is helpful to them)

Is this glory of sentient beings who gives ripening and liberation to those who desire it.

ཆོས་གྲུལ་དབང་པོའི་ཞབས་ལ་གསོལ་བ་འདེབས།

CHO GYAL WANG POE ZHAB LA SOL WA DEB
(name of Tashi Tobgyal Wangpo De) (honorific) to pray

We pray to Chogyal Wangpo De.

You held the teaching system of Jampal Dorje and practised the conduct of the vast ocean of all the classes of tantra, you who were glorious for sentient beings, giving ripening and liberation to those who desired it. Chogyal Wangpo De, we pray to you.

གྲུལ་བ་ཀུན་དངོས་རིགས་བརྒྱའི་ངོ་བོ་ཉིད།

GYAL WA KUN NGO RIG GYAI NGO WO NYID
jinās all real, actual Kulas(Zhi-Khro) 100 nature, essence

This actuality of all the jinās is the essence of the hundred-fold family

གཅིག་དྲུ་བསྐྱུས་པ་དབལ་ལྡན་སྒྲ་མའི་སྐ།

CHIG DU DUE PA PAL DEN LA MAI KU
one as, in assemble, encompass glorious guru's form, being

Encompassing them in the single form of the glorious guru's body.

བབྱང་ཡས་ཏུ་སྒྲིག་འཛིན་པའི་དེད་དཔོན་མཆོག།

DRANG YAE NGUR MIG DZIN PAI DED PON CHOG
countless bhikshu's, monks guide, leader supreme, excellent
(those who wear red robes)

He is the excellent guide to countless monks

བསྐྱབ་གསུམ་གྱིས་སྒྲིམ་དེར་གསོལ་བ་འདེབས།

LAB SUM GYAN GYI TRAE DER SOL WA DEB
training three ornament by decorated to him pray
(morality, contemplation and wisdom) (mNga-Ris Pandita Padma dBang Gi rGyal-Po)

We pray to this one adorned with the ornaments of the three trainings.

The actuality of all the jinas, you are the essence of the hundred families encompassing them as your single form, the glorious guru's body, excellent guide to countless monks. To you, the one adorned with the three trainings, we pray.

ཆོས་ཁྲོན་པདྨ་གུང་བཙན་པུ་བརྒྱ་པའི།

CHO LON PAD MA GUNG TSAN NGAB GYA PAI
dharma minister (name) fifth five hundred year period

The Cholon Padma Gungtsan showed this form of

འགྲོ་བའི་དོན་དུ་སྤྲུལ་བའི་ཚུལ་བསྟན་པ།

DRO WAI DON DU TRUL PAI TSHUL TAN PA
beings for the sake of incarnation style show

Incarnation for the sake of beings of the final five-hundred-year period.

གསང་ལྷགས་གྱ་མཚའི་ནལ་འབྲོར་དབང་ལུག་མཆོག།

SANG NGAG GYAM TSHOI NAL JOR WANG CHUG CHOG
tantra ocean, very many yogi very powerful supreme

Appearing as this supremely powerful yogi of the ocean-like tantras,

རིག་འཛིན་ཡོལ་མོ་བ་ལ་གསོལ་བ་འདེབས།

RIG DZIN YOL MO PA LA SOL WA DEB
vidyadhara (Shakya Zangpo) from Yolmo to pray

We pray to the vidyadhara from Yolmo.

Dharma-supporting government minister Padma Gungtsan showed this form of incarnation for the sake of the beings of the final five-hundred-year period. Appearing as the supremely powerful yogi of the ocean-like tantras, vidyadhara from Yolmo, we pray to you.

རབ་འབྲམས་ཆོས་ཚུལ་མཚའི་དབང་འབྲོར་ལ།

RAB JAM CHO TSHUL GYAM TSHOI PAL JOR LA
infinite dharma methods, styles ocean's wealth to

The one who uses the wealth of the ocean-like methods of the infinite dharmas,

འོངས་སྤྱོད་རྒྱལ་བ་ཀུན་གྱི་འབྲིན་ལས་པ།

LONG CHOD GYAL WA KUN GYI TRIN LAE PA
using Jinas all of activity
(he encompasses and is)

The activity of all the jinas

བཀའ་གཏེར་བསྐྱན་པའི་པད་ཚལ་རབ་རྒྱས་མཛད།

KA TER TAN PAI PAD TSHAL RAB GYE DZAD
bKa'a-Ma, gTer-Ma, doctrines lotus garden fully open,
open continuity lineage hidden treasure lineage make available

Who opens wide the lotus garden of the doctrines of kama and terma.

ཚས་དབྱིངས་རང་གྲོལ་ཞབས་ལ་གསོལ་བ་འདིབས།

CHO YING RANG DROL ZHAB LA SOL WA DEB
(name) (honorific) to pray

We pray to Choying Rangdrol.

Using the wealth of the infinite ocean-like dharma methods you are the activity of all the jinas who opened wide the lotus garden of the doctrines of kama and terma. Choying Rangdrol, we pray to you.

བྱམས་མགོན་སྡིང་ཇེའི་མངའ་བདག་པད་དཀར་འཛིན།

JAM GON NYING JEI NGA DAG PAD KAR DZIN
lord of love, Chenresig, compassion having, lord lotus white holding
Avalokitesvara

The compassionate lord of love who holds the white lotus

སྲིད་པའི་རྒྱལ་བ་རྒྱང་མཐའ་ཡས་འགྲོ་བའི་མགོན།

SID PAI TSHUL ZUNG THA WAE DRO WAI GON
ruler's form showing limitless beings lord, benefactor
(Dalai Lama)

Appeared in the form of a ruler and was the lord of limitless beings

འབྲིན་ལས་རྣམ་བཞིའི་འཁོར་འོས་སྐྱར་བའི་དབལ།

TRIN LAE NAM ZHI KHOR LO GYUR WAI PAL
activities four wheel ,by going, acting, ruling glory
(pacifying, increasing.) (The wheel symbolises steady powerful movement.)
(overpowering and destroying)

The glorious one who ruled steadily with the four activities —

ཟིལ་གནོན་དྲག་རྩལ་རྟོ་རྩེ་ལ་གསོལ་བ་འདིབས།

ZIL NON DRAG TSAL DOR JE LA SOL WA DEB
(a name of the fifth Dalai Lama) to pray

We pray to Zilnon Dragtsal Dorje

The compassionate lord of love who holds the white lotus appeared in the form of a ruler and was the lord of limitless beings, the glorious one who rules steadily with the four activities, Zilnon Dragtsal Dorje, we pray to you.

དམ་པ་དེ་དག་ཀུན་གྱིས་རྩེས་བརྒྱུང་ཞིང།

DAM PA DE DAG KUN GYI JE ZUNG ZHING
holy one these all by held as disciple
(all the lineage gurus)

You are held as a disciple by all the holy ones,

དྲུར་སྒྲིག་འཛོན་པའི་བརྟུལ་ཞུགས་དམ་པ་ཡིས།

NGUR MIG DZIN PAI TUL ZHUG DAM PA YI
red robes wearing determined holy, excellent of
(showing bhiksu's form) practitioner

Most excellent determined practitioner dressed in red,

ཀྱལ་བསྐྱར་ཉིན་མོར་བྱེད་པའི་ལྷག་བསམ་ཅན།

GYAL TEN NYIN MOR JED PAI LHAG SAM CHEN
Jina, Buddha, doctrines daytime, as doing good, thoughts possessor
Victor superior

You whose superior thoughts bring about the daytime of the doctrines of the Jina,

པདྨ་འབྲིན་ལས་ཞབས་ལ་གསོལ་བ་འདིབས།

PAD MA TRIN LAE ZHAB LA SOL BA DEB
(name) (honorific) to pray

We pray to Padma Trinlae.

You are held as a disciple by all the holy ones, most excellent determined practioner dressed in red, you, whose superior thoughts bring about the daytime of the doctrines of the Jina – Padma Trinlae, we pray to you.

གཤིང་མའི་མགོན་པོ་ཀུན་བཟང་དགོངས་སྒྲོང་མཚོག།

DOD MAI GON PO KUN ZANG GONG LONG CHOG
Adinath, primordial buddha Samantabhadra ideas, teaching depth supreme

Having full understanding of the doctrines of Adibuddha Samantabhadra

ཡེ་ཤེས་ལྔ་ཡི་ངོ་བོར་ལྷན་གྲུབ་ཅིང།

YE SHE NGA YI NGO WOR LHUN DRUB CHING
original experiences five of nature effortlessly arising

The nature of the five original experiences arose effortlessly for him,

མཐའ་ཡས་རྒྱད་མྱེ་གྲུ་མཚོར་དབང་འབྱོར་པ།

THA YAE GYUD DE GYAM TSHOR WONG JOR PA
limitless tantra groups, ocean ,in master, one having full power
classes

This master of the limitless ocean of the tantras of all classes.

ཟབ་དོན་བསྟན་པའི་བདག་པོར་གསོལ་བ་འདེབས།

ZAB DON TEN PAI DAG POR SOL WA DEB
deep meaning doctrines master, to pray
(Shes-Rab Me-'Bar Byams-Pa bsTan-Pa'i rGyal-mTshan)

We pray pray to the lord of the doctrines of profound meaning.

Having full understanding of the doctrines of the Adibuddha Samantabhadra, the nature of the five pristine cognitions arose effortlessly for you, the master of the limitless ocean of the tantras of all classes. Lord of the doctrines of profound meaning, we pray to you.

ཁྱད་པར་སྟོན་མ་ལྔ་ཡི་མགོན་གཅིག་པུར།

KHYAD PAR NYIG MA NGA YI GON CHIG PUR
Especially debased period five of lord sole
(the fifth five-hundred-year period)

In particular the sole lord of the fifth debased period

རྩེ་ཇི་བདུད་འཛེམས་སྐར་ཡང་འགྲོ་བའི་དོན།

DOR JE DUD JOM LAR YANG DRO WAI DON
Nanam Dorje Dudjom again beings benefit
(i.e. his incarnation)

Is the form in which Dorje Dudjom came again to benefit beings,

བསམ་བཞིན་སྦྱལ་པའི་གདུལ་བྱ་ཐབས་ཀྱིས་གདུལ།

SAM ZHIN TRUL PAI DUL JA THAB KYI DUL
intention according incarnate disciples, those method by educate, control
(Being reborn at the place and time)
(he had decided in his last life)
who can be
educated
(practice)

Incarnating according to his intention and educating the disciples by the true methods.

ཐོག་མེད་རྩུ་འབྲུལ་མངའ་དེར་གསོལ་བ་འདེབས།

THOG ME DZU TRUL NGA DER SOL WA DEB

unimpeded miracles master to him pray

(sKal-bZang Padma sBang-Phyug who was also known as rDo-rJe Thog-Med)

We pray to the master of unimpeded miracles.

In particular the sole lord of the fifth debased period is the form in which Dorje Dudjom came again to benefit beings, incarnating according to his intention and educating disciples by the true method. Master of unimpeded miracles, we pray to you.

འཆི་མེད་རིག་འཛིན་པདྨ་སུམ་བུ་ལྟེན།

CHI MED RIG DZIN PAD MA SAM BHA VA

deathless Vidyadhara Padma Sambhava's

The deathless vidyadhara Padma Sambhava's

བླ་མ་ཆེན་མོ་འཕགས་པ་ལྷ་མོ་འགྲུར་སྟེང་།

THUG CHUD CHE WA DRUG DAN NGA GYUR SOL

mind essence great six qualities⁴ early translation
(i.e. rNying-Ma)

Great mind essence, the early translation system having the six qualities,

སྐུ་བཟང་གདུལ་བྱར་སྟོན་མཁས་བཤེས་གཉིན་མཆོག་།

KAL ZANG DUL JAR TON KHAE SHE NYEN CHOG

fortunate disciples, to teach wise spiritual friend excellent

Was taught to the fortunate disciples by this wise and excellent spiritual friend.

ཉི་རུ་ཀ་དཔལ་དཔའ་བོར་གསོལ་བ་འདེབས།

HE RU KA PAL PA WOR SOL WA DEB

Heruka, wrathful Sri, hero, to pray
Buddha form glorious (Padma Shenyen)

We pray to Heruka Pal Pawo.

The deathless vidyadhara Padma Sambhava's great mind essence, the early translation system having the six qualities was taught to the fortunate disciples by this wise and excellent spiritual friend. We pray to Heruka Pal Pawo.

གཟེང་ནས་རྣམ་དག་ཟང་ཐལ་གཏུག་མའི་གཤིས།

ZOD NE NAM DAG ZANG THAL NYUG MAI SHI

from the very very pure direct unchanging nature
beginning

The primordial purity of the direct unchanging nature and

⁴ See explanatory text at the end of the lineage prayer on page 86.

སྤྱང་གསལ་འགྱུར་མེད་འདུས་མ་བྱས་པའི་ཁམས།

TONG SAL GYUR ME DU MA JAE PAI KHAM
emptiness clarity unchanging uncompounded nature

The emptiness and clarity of the unchanging uncompounded nature

འཕྲོ་མེད་བྱས་པའི་ཤྱ་བུ་ལྷན་གྱུ་བ་པ།

PHO ME BUM PAI KU RU LHUN DRUB PA
*unchanging, pot, perfectly body as effortlessly arising
unmoving complete (in perfect non-duality)*

Effortlessly arise as the unchanging pot body.

ཟུང་འབྲུག་རྩོ་ཇི་འཆང་དེར་གསོལ་བ་འདེབས།

ZUNG JUG DOR JE CHANG DER SOL WA DEB
coupled, united vajradhara to him pray (Gyurme Lhundrup Dorje Padma Ngag-dBang)

We pray to the vajradhara of perfect union.

The primordial purity of the direct unchanging nature and the emptiness and clarity of the unchanging uncompounded nature effortlessly arises as your unchanging pot body. Vajradhara of perfect union, we pray to you.

ཡིད་དཔྱད་ལས་འདས་ཀྱན་བཟང་དགོངས་པ་ཆེ།

YID CHOD LAE DAE KUN ZANG GONG PA CHE
*intellectual gone beyond Samantabhadra idea, experience great
examination*

The great experience of Samantabhadra which is beyond the range of intellectual discrimination

ཁྱད་ཆོས་སྤྱག་ལྷན་ནམ་མཁའ་བཞིན་དུ་བདེ།

KHYAD CHO DRUG DAN NAM KHA ZHIN DU DAL
special dharma six qualities⁵ sky like pervading

Is the special dharma having the six qualities, pervasive like the sky,

ཟག་མེད་ཡོན་ཏན་གྱ་མཆོད་ཁྲོང་ལྷར་ཡངས།

ZAG ME YON TAN GYAM TSHOI LONG TAR YANG
without sin and defilement good qualities ocean's expanse, depth as vast

With infinite undefiled good qualities vast as the ocean.

རིག་འཛིན་གྱུ་བ་པའི་དབང་བོར་གསོལ་བ་འདེབས།

RIG DZIN DRUB PAI PA WOR SOL WA DEB
(name) to pray

We pray to Rigdzin Drubpai Pawo.

⁵ The six qualities are given in the text at the end of the lineage prayer on page 86.

You understand the great experience of Samantabhadra which is beyond the range of intellectual discrimination, this special doctrine having the six good qualities, pervasive like the sky, and with infinite good qualities vast as an ocean. Rigdzin Drubpai Pawo, we pray to you.

བསྐླལ་བཟང་སྟོན་མེ་བཞི་པའི་གྲུལ་ཚབ་ཆེ།

KAL ZANG	DRON ME	ZHI PAI	GYAL TSHAB	CHE
<i>bhadrakalpa,</i>	<i>lamp (teacher)</i>	<i>fourth (Shakyamuni)</i>	<i>representative</i>	<i>great</i>
<i>the present kalpa, aeon</i>				

The great representative of the fourth lamp of the bhadrakalpa

པདྨ་སྐྱེས་ཀྱི་སྤྲུགས་བཅུད་གསང་ཆེན་བསྟན།

PAD MA KYE	KYI	THUG	CHUD	SANG CHEN	TAN
<i>Padma Sambhava</i>	<i>of</i>	<i>mind</i>	<i>essence</i>	<i>very secret</i>	<i>doctrine</i>
<i>(i.e. not mundane)</i>					

Is Padma Sambhava and the quintessence of the very secret doctrines of his mind essence are

སྟིང་པོ་ལྷ་བྲག་མཛོད་ལྗེའི་གྲུལ་མཚན་བསྟེངས།

NYING PO	LHA DRAG	DZOG	NGAI	GYAL TSHAN	DRENG
<i>essence</i>	<i>(place)</i>	<i>treasure</i>	<i>five's</i>	<i>victory banner</i>	<i>hold aloft</i>
<i>(The five sections of the Byang-gTer found at Zang-Zang Lha-Brag by Rigdzin Godem)</i>					

The five treasures of Lhadrag whose victory banner is held aloft by this wish-fulfilling gem.

དགོས་འབྱུང་དབང་གི་གྲུལ་པོར་གསོལ་བ་འདེབས།

GOE JUNG	WANG GI	GYAL POR	SOL WA DEB
<i>wish-fulfilling</i>	<i>Padma Wangyal</i>	<i>,to</i>	<i>pray</i>

We pray to Padma Wangyal.

The great representative of the fourth lamp of the bhadrakalpa is Padma Sambhava and you are the wish-fulfilling gem who holds aloft the victory banner of the quintessence of the very secret doctrines of his mind essence, the five treasures of Lhadrag. Padma Wangyal, we pray to you.

བསྐླལ་བཟང་ཞིང་འདིར་རིན་ཆེན་སྤྲུབ་པའི་བསྟན།

KAL ZANG	ZHING DIR	RIN CHEN	THUB PAI	TAN
<i>the present</i>	<i>realm (this world)</i>	<i>here</i>	<i>precious</i>	<i>Buddha Shakyamuni</i>
<i>bhadrakalpa</i>				

In this realm in the present bhadrakalpa the doctrines of the precious Buddha Shakamuni

ལེགས་འཛིན་ལྟ་ངན་བདུད་ཀྱི་ཚྲིགས་མཐའ་དག།

LEG	DZIN	TA	NGAN	DUD	KYI	TSHOG	THA	DAG
well	held	views	wrong	maras, demons, of	hosts		all, every	
				trouble-makers				

Are well held by you who fully control the wrong views of all the host of maras

ཡི་ཤེས་མཚོན་གྱིས་འདུལ་མཛད་རབ་འབྲམས་ཀྱི།

YE	SHE	TSHON	GYI	DUL	DZAD	RAB	JAM	KYI
original	experience	weapon	by	control	does	all, fully		of

With the weapon of original experience.

འབྲིན་ལས་མངའ་མཛད་ལྷོ་རྩེར་གསོལ་བ་འདེབས།

TRI	LAE	NGA	DZAD	DOR	JER	SOL	WA	DEB
activities		master (Kalzang Dudul Dorje)		vajra	,to	pray		

Vajra master of these activities, we pray to you.

In this realm in the present bhadrakalpa the doctrines of the precious Buddha Shak-yamuni are well held by you who fully controls the wrong views of all the hosts of maras with the weapon of original experience. Vajra master of these activities, we pray to you.

ཕན་བདེའི་གཉན་གཅིག་ཐུབ་བསྟན་ཟིན་པོ་ཆེ།

PHAN	DEI	NYEN	CHIG	THUB	TAN	RIN	PO	CHE
benefit	happiness	friend	sole	buddhas	doctrine	precious		
(for sentient beings)		(only his doctrine can bring benefit and real happiness to beings)						

The precious doctrines of the Buddha who is the sole friend of benefit and happiness

གསལ་བའི་མགོན་གྱུར་ལུང་རྟོགས་ཚུལ་ལ་དབང།

SAL	WAI	GON	GYUR	LUNG	TOG	CHO	LA	WANG
understanding and		lord,		teaching	realisation	dharma	to	power, i.e.
teaching clearly		master						full understanding

Are well understood by you, the lord having full power in the dharma of teaching and realisation,

སྤྱིར་ཞིའི་དངོས་ཀྱན་མཉམ་བ་ཉིད་དུ་བདེལ།

SID	ZHI	NGO	KUN	NYAM	PA	NYID	DU	DAL
samsara	nirvana	entities	all	perfect	equality		as, in	spread, pervade
(i.e. your understanding sees everything in the natural space free of grasping)								

Who can spread out all the entities of samsara and nirvana within perfect equality.

ཡེ་ཤེས་དྲོ་ཇེ་ཞམ་ལ་གསོལ་བ་འདེབས།

YE SHE DOR JEI ZHAB LA SOL WA DEB

(name) (honorific) to pray

(Thubtan Chowang Nyamnyid Dorje)

Yeshe Dorje, we pray to you.

You are the lord with full understanding of the precious doctrines of the Buddha who is the sole friend of benefit and happiness. Being powerful in the dharmas of teaching and realisation you can spread out all the entities of samsara and nirvana within perfect equality. Yeshe Dorje, we pray to you.

ཏ་ཡ་ལོང་ཆེན་ཡངས་པའི་དོན་རྟགས་ཤིང།

TA WA LONG CHEN YANG PAI DON TOG SHING

view infinite vast meaning, significance understanding

Understanding the vast meaning of the infinite view

གཟོས་པ་སྤྱིན་བྲལ་ཉི་མ་ལྷ་བྱར་གསལ།

GOM PA TRIN DRAL NYI MA TA BUR SAL

meditation cloudless sun like clear, shining

Your meditation is clear and shining like the sun free of clouds, and

སྤྱོད་པ་མཐར་ཐུན་གྱུ་བ་པའི་རྟགས་ཐོན་ཅིང།

CHOD PA THAR CHIN DRUB PAI TAG THON CHING

conduct, complete, perfect, siddhas, adepts signs came out, activityfulfilled appeared

With the appearing of the signs of success on the perfection of conduct

འབྲས་བྱ་ཀུན་བཟང་དགོངས་པ་མངོན་གྱུར་པ།

DRAE BU KUN ZANG GONG PA NGON GYUR

result Samantabhadra understanding, manifest, really becomes, is idea, teaching experienced

The result of Samantabhadra's understanding has become manifest in you -

ཏུལ་ཏྲིམས་བཟང་པོའི་ཞམས་ལ་གསོལ་བ་འདེབས།

TSHUL TRIM ZANG POI ZHAB LA SOL WA DEB

(name) (honorific) to pray

Tsultrim Zangpo, we pray to you.

Understanding the vast meaning of the infinite view your meditation is clear and shining like the sun is free of clouds, and with the appearing of the signs of success on the perfection of conduct the result of Samantabhadra's understanding has become manifest in you – Tsultrim Zangpo, we pray to you.

བུ་གནས་དགོན་དང་ཡུ་གྲུ་སྐྱབ་སྤྲུག་དང།

BA NAE GON DANG UR GYAN DRUB PHUG DANG
Bane Monastery and (cave name) and

At Bane Monastery, Urgyan Drubphug,

ཁྱིད་ཤར་རི་ཁྲོད་ལ་སོགས་དབུག་གནས་སུ།

KYID TSHAL RI TRO LA SOG WEN NAE SU
(hermitage name) and so forth quiet, isolated places in

Kyidtshal Ritro and other such quiet places

བསྐྱབ་གསུམ་ནམ་དག་བསྐྱབ་པ་མཐའ་རུ་བྱིན།

LAB SUM NAM DAG DRUB PA THA RU CHIN
trainings three very pure practice completed, perfected
(morality, absorption, supreme knowledge)

You perfected the very pure practice of the three trainings, and

རིག་པ་འཛིན་བའི་གོ་འཕང་མངའ་བརྟེན་པ།

RIG PA DZIN PAI GO PHANG NGA NYE PA
Vidyadhara stage gained

Gained the rank of vidyadhara.

ཡུ་གྲུ་བསྐྱན་འཛིན་ཞབས་ལ་གསོལ་བ་འདེབས།

UR GYAN TAN DZIN ZHAB LA SOL WA DEB
(name) (honorific) to pray

Urgyan Tandzin, we pray to you.

At Bane Monastery, Urgyan Drubphug, Kyidtshal Ritro and other such quiet places you perfected the very pure practice of the three trainings and gained the rank of vidyadhara. Urgyan Tandzin, we pray to you.

An alternative lineage proceeds here directly from page 56.

གནས་ཆེན་རི་གྲུ་བཀྲ་བརྟེན་ཅེ་མོ་སུ།

NAE CHEN RI GYAL TRAB ZANG TSE MO RU
place great (name of a mountain in Zang-Zang) top, peak at

At the top of the holy Rigyal Trabzang

གཏེར་བཏོན་ཆེན་པོ་ཡབ་སྲས་ནམ་གཉིས་ཀྱིས།

TER TON CHEN PO YAB SAE NAM NYI KYI
treasure revealer great father son both by
(Rigdzin Godem) (Dorje Gonpo)

Were the great treasure-revealer and his son who

རྒྱལ་སྤྱོད་བཟུང་ནས་ལས་ཅན་སྙིང་གི་བུ།

JE SU ZUNG NE LAE CHAN NYING GI BUR
held, fostered then fortunate, having heart-son, close disciple
good karma for dharma

Fostered you as their fortunate heart-son,

མངའ་གསོལ་བྱང་རྒྱལ་སྤྱོད་པ་མཚོག་ལ་བརྩོན།

NGA SOL JANG CHUB DRUB PA CHOG LA TSON
appointed, selected bodhicitta practice excellent to diligent

You who were diligent in the excellent practice of bodhicitta —

རིག་འཛིན་སངས་རྒྱས་བུམས་བཟང་ལ་གསོལ་བ་འདེབས།

RIG DZIN SANG GYE JAM ZANG LA SOL WA DEB
vidyadhara (name) to pray

Rigdzin Sangye Jamzang, we pray to you.

At the top of holy Rigyal Trabzang were the great treasure-revealer and his son who fostered you as their fortunate heart-son, you who were diligent in the excellent practice of bodhicitta — Rigdzin Sangye Jamzang, we pray to you.

མཚོ་སྒོད་བརྒྱ་མཁར་གཙུག་ལག་ཁང་པ་སུ།

TSHO TOD GYA KHAR TSUG LAG KHANG PA RU
(village) (name) monastery college in

In the monastic college of Gyakhar at Tsho-Tod

སྤྱང་ཕྱོགས་འཁོར་བ་ཟེལ་གཞོན་ཞིང་བགོད་པས།

TENG CHOG KHOR WA ZIL NON ZHING DROD PAR
upper direction over-awing samsara realm gone to
(i.e. Og-Min gSang-Chhen Rol-Ba'i Dur-Khrod)

You went above to the realm of Khorwa Zilnon and

ཀུན་བཟང་ཐུགས་སྦྱུལ་ཁྲོ་མ་རག་གཏོང་མས།

KUN ZANG THUG TRUL TRO MO RAG DONG MAE
Samantabhadri's mind emanation (Ekajati) ,by

Gained the permission of Samantabhadri's mind emanation Tromo Ragdongma,

གནང་བ་ཐོབ་བྱས་ལས་ཅན་སྙིང་གི་བུ།

NANG WA THOB GYUR LAE CHAN NYING GI BU
permission gained fortunate heart-son

You the fortunate heart-son.

བསེ་སྟོན་ཉི་མ་བཟང་པོ་ལ་གསོལ་བ་འདིབས།

SE TON NYI MA ZANG PO LA SOL WA DEB
(name) to pray

Seton Nyima Zangpo, we pray to you.

In the monastic college of Gyukhar at Tsho-Tod, you the fortunate heart-son went above to the realm of Khorwa Zilnon and gained the permission of Samantabhadri's mind emanation, Tromo Ragdonma. Seton Nyima Zangpo, we pray to you.

དཔལ་ཆེན་བྱིན་རྒྱལ་ས་ཡང་དག་སྦྱབ་ཁང་དུ།

PAL CHEN JIN LAB YANG DAG DRUB KHANG DU
Mahasri (Heruka) blessing pure practice house in
(One of Padma Sambhava's disciples practised the Yang Dag Thugs sadhana of the bKa 'a-brGyad there and gained the blessing of seeing the god face-to-face.)

In the practice house that was blessed by Visuddhi Heruka

འགྱུར་མེད་སྐུ་ཆེད་གྲུ་མཚན་བདན་དེ་སྲིད།

GYUR ME KU TSHE GYAL TSHAN TAN DE SID
unchanging body life victory banner steady that became

You remained continuously for the entire duration of your life, and

གཡེལ་བ་མེད་པར་བརྒྱས་སྟོམ་མཐའ་ཅུ་བྱིན།

YEL WA ME PAR DA GOM THA RU CHIN
unwavering mantra recitation meditation gained result, carried to fulfilment (liberation)

Unwaveringly carried mantra recitation and meditation to their final result,

བསགས་པའི་གང་ཟག་བདུན་གྱི་ཐོག་མ་པ།

SAG PAI GANG ZAG DUN GYI THOG MA PA
gathered people seven of first one
(i.e. the seven closest disciples of his guru)

You the first of the seven disciples who gathered.

བསེ་སྟོན་མགོན་པོ་བཟང་པོ་ལ་གསོལ་བ་འདིབས།

SE TON GON PO ZANG PO LA SOL WA DEB
(name) to pray

Seton Gonpo Zangpo, we pray to you.

You, the first of the circle of seven disciples, remained continuously for the entire duration of your life in the practice house that was blessed by Visuddhi Heruka and unwaveringly carried mantra recitation and meditation to their final result. Seton Gonpo Zangpo, we pray to you.

གནས་ཆེན་ཤར་ཕྱོགས་བརྒྱ་ཁར་བླ་བུ་དུ།

NAE CHEN SHAR CHOG GYA KHAR LA BRANG DU
place great, holy east direction (name of a house) in
(Zang Zang Lha-Brag)

You stayed at Gyakhar Labrang at the holy place in the east

མཁས་གྲུབ་དམ་པ་དུ་མའི་ཞབས་བསྟེན་ཅིང།

KHAE DRUB DAM PA DU MAI ZHAB TEN CHING
scholars adepts holy many was the disciple of

And were the disciple of many holy scholars and adepts.

ཡི་དམ་ལྷ་དང་རྒྱ་བལ་པཎ་གྲུབ་འགའི།

YI DAM LHA DANG GYA BAE PAN DRUB GAI
wishing god and India Nepal pandits, siddhas, some
scholars adepts

You saw your deity and some of the scholars and adepts of India and Nepal

ཞལ་གཟིགས་མཐིན་པའི་སྤྲན་ལྷན་རིག་ཐུགས་འཆང།

ZHALZHIG KHYEN PAI CHAN DAN RIG NGAG CHANG
face saw understanding eye having mantras holder
(met) (tantrica)

You the tantrica having the eye of true understanding —

བསེ་སྟོན་རིན་ཆེན་རྒྱལ་མཚན་ལ་གསོལ་བ་འདེབས།

SE TON RIN CHEN GYAL TSHAN LA SOL WA DEB
(name) to pray

Seton Rinchen Gyaltsan, we pray to you.

You stayed at Gyakhar Labrang at the holy place in the east and were the disciple of many holy scholars and adepts. Great tantrica having the eye of true understanding, you saw your deity and the scholars and adepts of India and Nepal. Seton Rinchen Gyaltsan, we pray to you.

གཙུང་ལྷོད་རྩུང་ལྷོན་བྱོན་གྲུབ་པའི་གནས།

CHUNG TOD ZU LUNG NGON JON DRUB PAI NAE
(village name) (district name) formerly came adepts place

In the village of Chungtod in Zu-Lung is the place where adepts came in former times,

ས་དམ་ཞེས་གྲགས་དབེན་པའི་རི་ཁྲོད་དུ།

SA DAM ZHE DRAG WEN PAI RI TRO DU
(name) called isolated, quiet retreat centre, mountain hermitage in

The isolated retreat known as Sadam.

དོ་རྩེ་འཛིན་པ་སྤྲུས་པའི་ངང་ཚུལ་ཅན།

DOR JE DZIN PA BAE PAI NGANG TSHUL CHAN
tantric practitioner secret, hidden keeping that style

There you practised the tantras in secret,

བྲག་འབྲུང་མངོན་རྩོགས་ཀྱལ་པོས་རྩིས་བཟུང་བ།

TRAG THUNG NGON DZOG GYAL POE JE ZUNG WA
Heruka name of a deity in the bKa 'a-brGyad cycle held, taken care of

You who were fostered by Tragthung Ngondzog Gyalpo.

ཤུན་ཚབ་མགོན་པོ་ཁྱེ་བ་ལ་གསོལ་བ་འདེབས།

CHAN TSHAB GON PO DA WA LA SOL WA DEB
(name) to pray

Chantshab Gonpo Dawa, we pray to you.

In the village of Chungtod in Zulung is the place where adepts came in former times, the isolated retreat known as Sadam. There you practised the tantras in secret, you who were fostered by Tragthung Ngondzog Gyalpo. Chantshab Gonpo Dawa, we pray to you.

མ་འོངས་འབྱུང་འབྱུར་ལུང་ལས་གཙང་སོ་ཞིས།

MA ONG JUNG GYUR LUNG LAE TSANG SO ZHE
*future coming (i.e. reborn) prediction then (name of place) called
(by Padma Sambhava)*

Your future coming was predicted and so you came to Tsangpo

བྲེ་བྲག་ས་ཡི་ཐིག་ལེ་རུབ་དགོན་དུ།

JE DRAG SA YI THIG LE NUB GON DU
in particular ground of centre name of monastery at

And stayed in particular at Nub Gon in the centre of that area.

སོ་སོ་ཐར་དང་བྱང་སེམས་རིག་པ་འཛིན།

SO SO THAR DANG JANG SEM RIG PA DZIN
*pratimoksha, and bodhicitta vidyadhara, tantric
general vinaya vows*

Pratimoksha, bodhisattva and tantric,

སྟོན་གསུམ་རྣམ་དག་མཉམ་མེད་རྩེ་བཙུན་མཆོག།

DOM SUM NAM DAG NYAM ME JE TSUN CHOG
vows three very pure unequalled saint, lord excellent

These three sets of vows are kept most purely by you, the unequalled saint.

བྱམས་པ་ཚོས་ཀྱི་རྒྱལ་མཚན་ལ་གསོལ་བ་འདེབས།

JAM PA CHO KYI GYAL TSHAN LA SOL WA DEB
(name) to pray

Jampa Chokyi Gyaltshan, we pray to you.

In accordance with the prediction about your rebirth you came to Tsangpo and stayed in particular at Nub Gon in the centre of that area, you the excellent unequalled saint who keeps pure the three sets of vows, pratimoksha, bodhisattva and tantric. Jampa Chokyi Gyaltshan, we pray to you.

གུ་རུ་པདྨའི་ཨེ་ཤྲོ་བླ་ག་སྐར་དུ།

GU RU PAD MAI E VAM CHOG GAR DU
(name of rDo-rJe Brag monastery) in

You stayed in the monastery of Dorje Drag and

སྔན་དུས་བཀའ་སྩལ་སྒྲོན་ལས་བདེན་པའི་མཐུས།

NGON DU KA TSAL MON LAM DEN PAI THU
former times order intention truth's by effective force
(of Padma Sambhava)

By the power of the truth of the orders and intentions made in former times

བུ་བཞིན་བཅེ་བས་ཉིར་གདམས་གསོལ་འདེབས་ཀྱིས།

BU ZHIN TSE WAE NYER DAM SOL DEB KYI
as a mother to her only son loving prayer, by
compassion strongly request (to Padma Sambhava)

You were treated with the love a mother gives to her only son so that by your prayer for strong teaching

ཚོས་བདག་སྐྱེ་བརྒྱད་བཀའ་བབས་རིག་པུགས་འཆང།

CHO DAG KYE GYUD KA BAB RIG NGAG CHANG
dharma-master family lineage vidyamantradhara, tantrica
(i.e. the one having full authority over the teachings)

You became the vidyamantra practitioner with the family lineage of the dharma custodians.

རིག་འཛིན་དབང་པོའི་ཕྱི་ཉིད་ལ་གསོལ་བ་འདེབས།

RIG DZIN WANG POI DE NYID LA SOL WA DEB
(Trashi Tobgyal Wangpo De)

Rigdzin Wangpo De, we pray to you.

You who stayed in the monastery of Dorje Drag were treated with the love that a mother gives her only son due to the power of the truth of the orders and aspirations made in former times so that by your prayer for strong teaching you became the tantrica with the family lineage of dharma custodian. Rigdzin Wangpo De, we pray to you.

སྤྱི་གཙུག་ཉི་ཟླ་པ་རྣམས་གདན་ནྱེད་དུ།

CHI TSUG NYI DA PAD MAI DAN TENG DU
crown of head sun moon lotus seat, cushion on top of
(of his disciple)

Upon the cushions of lotus, sun and moon, on the crown of my head

དུས་གསུམ་སངས་རྒྱས་ཐམས་ཅད་འདུས་པའི་སྐྱེ།

DU SUM SANG GYE THAM CHE DU PAI KU
times three Buddha all encompassing body

Are you, the mode encompassing all the buddhas of the three times,

སྤྱི་གས་དུས་འགྲོ་ལ་བཙེ་བས་ཇེས་ཆགས་ནས།

NYIG DU DRO LA TSE WAE JE CHAG NE
debased period beings to compassion keep, like and foster then

Who compassionately fosters the beings of this debased period.

བསམས་བཞིན་སྤྱུལ་བས་གདུལ་བྱ་ཐབས་ཀྱིས་གདུལ།

SAM ZHIN TRUL PAE DUL JA THAB KYI DUL
thought according to incarnate disciple method, by educate, control
(his specific intention to be reborn at a particular place) in a good way

You who incarnated according to your intention and educated your disciples in the proper way,

སྤྲགས་འཆང་ངག་གི་དབང་པོ་ལ་གསོལ་བ་འདེབས།

NGAG CHANG NGAG GI WANG PO LA SOL WA DEB
tantrica (name) to pray

Ngagchang Ngagi Wangpo, we pray to you.

Upon the cushions of lotus, sun and moon on the crown of my head are you, the mode encompassing all the buddhas of the three times, who compassionately fosters the beings of this debased period. You, who incarnated according to your intention to educate your disciples in the proper way. Ngagchang Ngagi Wangpo, we pray to you.

ཀ་དག་ཚེས་སྐྱའི་ནམ་མཁའ་ཡངས་པ་ལ།

KA DAG CHO KUI NAM KHA YANG PA LA
primordially pure dharmakaya's sky vast to

In the vast sky of the primordially pure dharmakaya

ལྷན་བྱུང་ཡོངས་སྐྱའི་ཉིན་བྱེད་རྟ་ལྷང་ཅན།

LHUN DRUB LONG KUI NYIN JED TA JANG CHAN
effortlessly arising sambhogakaya's day-maker sun

The day-making sun of the effortlessly arising sambhogakaya gave rise to

གང་འདུལ་སྐྱུལ་སྐྱུའི་མཛད་བ་མཐར་སོན་བའི།

GANG DUL TRUL KUI DZAD PA THAR SON PAI
according to need incarnation's, Nirmanakaya's deeds finished

The nirmanakaya who completed all the deeds necessary for disciples.

སྟོབས་ལྷན་ཤུགས་འཆང་ཚལ་ལ་གསོལ་བ་འདིབས།

TOB DAN SHUG CHANG TSAL LA SOL WA DEB
(sTobs-lDan dPa 'a-Bo) to pray

Tobdan Shugchang Tsal we pray to you.

In the vast sky of the primordially pure dharmakaya the day-making sun of the effortlessly arising sambhogakaya gave rise to the nirmanakaya who completed all the deeds necessary for the disciples. Tobdan Shugchang Tsal, we pray to you.

གང་གི་ཐུགས་ཀྱི་སྤྲུལ་མཆོག་ལྷ་ན་མེད།

GANG GI THUG KYI SAE CHOG LA NA ME
which one heart-son, close disciple excellent unexcelled
(i.e. of Tobdan Shugchang Tsal)

You, the excellent, unexcelled close disciple,

མདོ་སྒྲགས་གསར་རྟེང་བསྟན་པའི་མངའ་བདག་དུ།

DO NGAG SAR NYING TAN PAI NGA DAG TU
sutra tantra new translation old translation doctrines master as

Are the master of the sutra and tantra doctrines of both the old and new translation schools.

རྫོ་ཇེ་འཆང་དབང་སྲིད་པའི་ཚུལ་བཟུང་བའི།

DOR JE CHANG WANG SID PAI TSHUL ZUNG WAI
vajradharindra ruler style showing, keeping

Being Vajradhara in the form of a ruler,

ཇེ་ཐུན་པདྨ་དབང་ལ་གསོལ་བ་འདིབས།

JE TSUN PAD MA WANG LA SOL WA DEB
(name) to pray

Jetsun Padma Wang, we pray to you.

You, the excellent, unsurpassed close disciple, are the master of the sutra and tantra doctrines of both the old and new translation schools, being Vajradhara in the form of a ruler. Jetsun Padma Wang, we pray to you.

སྒྲོམ་མེད་ནལ་འབྱོར་མཚོག་ལ་གསོལ་བ་འདེབས།

GOM ME NAL JOR CHOG LA SOL WA DEB
non-meditating yogi (Padma Trinlae) excellent to pray

Excellent yogi beyond the need for structured meditation, we pray to you.

With the yoga of unbroken one-pointed attention you unwaveringly kept all the phenomena of samsara and nirvana in the state free of reifying concepts and directly experienced the single taste of the original natural mode. Most excellent yogi beyond the need for structured meditation, we pray to you.

རྡོ་རྗེ་འཆང་དབང་སྲིད་པའི་ཚུལ་བརྟུང་བ།

DOR JE CHANG WANG SID PAI TSHUL ZUNG WA
Vajradharindra rulers style holding
(he was the Fifth Dalai Lama's secretary)

Keeping the style of Vajradhara appearing in the form of a ruler,

སྒྲིན་གྲོལ་ལས་མཚོག་སྟོན་པའི་སློབ་དཔོན་མཚོག།

MIN DROL LAM CHOG TON PAI LOB PON CHOG
ripening liberating path excellent teaching acharya, excellent, supreme
(initiation) (doctrines) teacher

You are the excellent teacher who superbly shows the path of ripening and liberation and

ཐིན་ལས་བཞི་ཡི་བསྐྱོག་གར་བསྐྱར་མཛད་པ།

TRIN LAE ZHI YI DO GAR GYUR DZAD PA
activities four of drama performing
(pacifying, increasing,
overpowering, destroying)

Performs the drama of the four activities.

ཐུབ་བདག་དཔལ་ལྷན་སྤྲུལ་གསོལ་བ་འདེབས།

KHYAB DAG PAL DAN LA MAR SOL WA DEB
highest, all-pervading glorious guru, to pray
(Padma Trinlae)

Supreme and glorious guru, we pray to you.

Keeping the style of Vajradhara appearing in the form of a ruler, you are the excellent teacher who superbly shows the path of ripening and liberation and performs the drama of the four activities. Supreme and glorious guru, we pray to you.

མི་འཇིགས་རྡོ་རྗེའི་བློ་འཕང་མཐོན་པོའི་ཕྱིར།

MI JIG DOR JEI TRI PHANG THON POI TSER
fearless vajra throne high top, on point

Upon the summit of the fearless vajra throne

འགྲུར་མེད་ནི་ཇི་གསུམ་གྱི་ངོ་བོ་སུ།

GYUR MED DOR JE SUM GYI NGO WO RU
unchanging vajra (body, speech, mind) three of real nature with

With the real nature of the unchanging three vajras

ངེས་པ་ལྔ་ལྟན་སྐྱེ་བཞིའི་འབྲས་བུ་ཆེ།

NGE PA NGA DAN KU ZHI DRAE BU CHE
certainties five having kayas four** result great*
*(*the five sambhogakaya certainties of place, time, teacher, doctrine and circle)*
*(**nirmanakaya, sambhogakaya, dharmakaya, svabhavikakaya)*

You have the great result of the four kayas and the five certainties.

སྐྱིན་མཚན་འཁོར་ལོ་མགོན་དེར་གསོལ་བ་འདེབས།

MIN DZAD KHOR LO GON DER SOL WA DEB
ripening (making others ripe) cakranath, great guru that, to pray
(Rigdzin Wangyal)

Ripening cakranath, we pray to you.

Seated upon the summit of the fearless vajra throne you have the real nature of the unchanging three vajras and the result of the four kaya modes and the five certainties. Mandala master who ripens all, we pray to you.

སྣང་བཞིའི་དགོངས་པ་མངོན་གྱུར་ནམ་མཁའི་གློང།

NANG ZHI GONG PA NGON GYUR NAM KHAI LONG
visions four (dzogchen) understanding, teaching manifest sky's vastness

Having clear realisation of the teaching of the four visions like the vastness of the sky

ཐུགས་གཏིར་མཚན་ལྔའི་མངའ་བདག་པལྒྱ་དབང།

THUG TER DZOD NGAI NGA DAG PAD MA WANG
mind treasure treasures, stores, five master bsKal-bZang Pad-Ma dBang-Phyug
(of Padma Sambhava) troves (i.e. Byang-gTer)

Padma Wang, you are the master of the five-sectioned trove of the guru's mind treasure.

མཁས་བཙུན་གྲུབ་པའི་གཙུག་གྱན་བདུད་འདུལ་མཚན།

KHAE TSUN DRUB PAI TSUG GYAN DUD DUL TSHAN
pandits, siddhas, adepts crown ornament (bDud-a'Dul named scholars rDo-rje)

Dudul Dorje, you are the crown ornament of the scholars and adepts.

མཚུངས་མེད་ཇི་བཙུན་སྐྱེ་མར་གསོལ་བ་འདེབས།

TSHUNG ME JE TSUN LA MAR SOL WA DEB
unequaled saintly gurus, to pray

Unequaled saintly gurus, we pray to you both.

The Prayer to the Lineage Gurus (Byang-gTer System)

The understanding of the four visions arose clearly for you, like the vastness of the sky, you Padma Wang, who are the master of the five-sectioned trove of the guru's mind treasure. Dudul Dorje, you are the crown ornament of the scholars and adepts. Unequalled saintly gurus, we pray to you.

སྐུབ་ལ་ཅི་གཅིག་བཞུགས་ཆེ་ཙོང་བཟང་གིས།

GRUB LA TSE CHIG ZHUG TSHE NOR ZANG GI
practice in one-pointed sit, stay life (Mani Bhadra, by
(at Gyang Gi Yon Po Ling) a snake god at that place)

At the place where you passed all your life in one-pointed practice, Norzang

ཡང་ཡང་བསྐྱལ་ཞིང་མ་ཉ་གུ་རུ་ཉིད།

YANG YANG KUL ZHING MA HA GU RU NYID
again and again invoking great guru (Padma Sambhava)
(ask him to work for the dharma)

Requested you again and again, and the great guru

ཐ་མལ་གློམ་ཆེན་ཚུལ་གྱིས་རྩིས་བཟུང་ནས།

THA MAL GOM CHEN TSHUL GYI JE ZUNG NE
ordinary meditator style, form by keep then
(Padma Sambhava showed this form)

Appeared in the form of an ordinary meditator and took care of you,

སྤང་བ་རབ་སྦྱིན་དངོས་སུ་རྩོལ་མཐོང་བའི།

NANG WA RAB JIN NGO SU TSOL DZAD PAI
deep understanding fully gained, was given really give did

So that the deep vision fully ripened in you and you were actually given

སྤྲི་མིག་གཏེར་གྱི་ཡི་གེ་ལ་གསོལ་བ་འདིབས།

DE MIG TER GYI YI GE LA SOL WA DEB
key treasure of letters to pray
(bZang-Po Grags-Pa)

The treasure key of letters — we pray to you.

At the place where you passed all your life in one-pointed practice, Norzang made repeated requests to you and the great guru appeared in the form of an ordinary meditator and took care of you so that the deep vision ripened in you and you were given the letters of the key to this treasure. Zangpo Dragpo, we pray to you.

སྤྲན་རས་གཟིགས་སྤུལ་ཚས་ཀྱལ་སྤྲོང་བཙན་གྱིས།

CHAN RAE ZIG TRUL CHO GYAL SRONG TSAN GYI
Avalokitesvara incarnation dharma king (Srong-bTsan sGam-Po) by

Dharma king Song Tsan, the incarnation of Chenresig,

གངས་ཅན་བདེ་བའི་རྟེན་འབྲེལ་ས་གནོན་ཕྱིར།

GANG CHAN DE WAI TEN DREL SA NON CHIR
Tibet happiness connection land control in order to

In order to control the land and make an auspicious connection for the happiness of Tibet,

ཐུགས་དམ་རུ་ལག་གྲོལ་པའི་གཙུག་ལག་ཁང།

THUG DAM RU LAG DROL PAI TSUG LAG KHANG
he wanted name of monastic college (near Gyan Gi Yon Po Lung)

Desired the construction of Rulag Drolpa monastic college.

པདྨ་སྐུ་བ་ཐུག་གྱང་གི་ཡོན་པོ་ལུང།

PAD MAI DRUB PHUG GYANG GI YON PO LUNG
Padma Sambhava's practice cave (name of the place where this text, the Le'u bDun-Ma was found)

Padma Sambhava did practice at the cave of Gyang Gi Yonpo Lung.

ངོ་མཚར་གཤེར་གནས་རྣམ་གཉིས་ལ་གསོལ་བ་འདེབས།

NGO TSHAR TER NAE NAM NYI LA SOL WA DEB
wonderful gTer-Ma, treasure places two to pray

We pray to these two wonderful treasure places.

In order to control the land and make auspicious connection for the happiness of Tibet dharma king Song Tsan, the incarnation of Chenresig, desired the construction of Rulag Drolpa monastic college, and Padma Sambhava did practice at the cave of Gyan Gi Yon Po Lung. To these two wonderful treasure places we pray.

གྲུ་ཆེན་ལུང་གྲུ་མན་ངག་ཐམས་ཅད་ཀྱི།

GYA CHEN LUNG GYUD MAN NGAG THAM CHE KYI
large very agam, teaching tantra esoteric doctrines all of

All the vast teachings, tantras and esoteric doctrines

སྤྱིང་པོའི་གནད་བསྐྱེས་མཐའ་ཡས་གདུལ་བུའི་ཚྲགས།

NYING POI NAD DUE THA YAE DUL JAI TSHOG
essential crucial point gathered limitless disciples host

Have their essential points gathered together

སྐལ་བ་དེར་འཚམས་གསོལ་འདེབས་ལཱུ་བདུན།

KAL PA DER TSHAM SOL DEB LEU DUN
fortunate ones to them fitting, suitable prayer chapter seven

In this form, suitable for the limitless hosts of fortunate disciples,

རྒྱུད་གྲུབ་བཀའ་ཉིད་སྔ་སྟེན་གསུངས་པའི་དོན།

ZUNG GYUR	KA NYID	NGA	CHIR	SUNG PAI	DON
<i>two parts,</i>	<i>words,</i>	<i>early</i>	<i>later,</i>	<i>spoken</i>	<i>meaning</i>
<i>joined</i>	<i>teaching</i>	<i>(five disciples)</i>	<i>(bSam-Pa</i>	<i>(by Padma</i>	
	<i>i.e. chapters</i>		<i>Lhun-Grub)</i>	<i>Sambhava)</i>	

These prayers in seven chapters in the two sections of earlier and later teachings.

གསལ་སྒྲགས་ལམ་གྱི་མཐར་ཐུག་ལ་གསོལ་བ་འདེབས།

SANG NGAG	LAM GYI	THAR THUG	LA	SOL WA DEB
<i>tantric</i>	<i>path of</i>	<i>ultimate, high,</i>	<i>essential to</i>	<i>pray</i>

We pray to this fulfilment of the tantric path.

All the vast teachings, tantras and esoteric doctrines have their essential points gathered together in a form suitable for the limitless host of fortunate disciples, in these prayers in seven chapters in the two sections of earlier and later teachings. To this fulfilment of the tantric path we pray.

སྐུ་གསུམ་བརྒྱད་པའི་བཀའ་བགོས་དྲག་བུལ་འཆང།

KU SUM	GYUD PAI	KA GOE	DRAG SHUL	CHANG
<i>kayas three</i>	<i>lineage</i>	<i>doctrine</i>	<i>strong form,</i>	<i>keep, show</i>
		<i>keepers</i>	<i>rough deeds</i>	

The fierce protectors and the doctrine guardians of the three kaya lineage,

དམ་པའི་ཚས་དང་དེ་འཛིན་སྐྱོང་མཛད་པའི།

DAM PAI	CHO	DANG	DE	DZIN	KYONG	DZAD PAI
<i>holy</i>	<i>dharma</i>	<i>and</i>	<i>that</i>	<i>holding</i>	<i>protecting</i>	<i>doing (i.e.gurus)</i>

You who protect the holy dharma and those who maintain it,

གནོད་སྦྱིན་བུ་ལེ་དག་བསྟེན་ནོར་བུ་བཟང།

NOD JIN	BU LE	GE NYEN	NOR BU ZANG
<i>(name)</i>		<i>(name)</i>	

Nodjun Bule, Genyen Norbu Zang, and

དཔལ་ལྷན་ལྷ་མོ་རྩུ་འབྲུལ་བྲེལ་རྟ་ཞིན།

PAL DAN	LHA MO	DZU TRUL	DREL	TA ZHON
<i>Sri Devi, Kali</i>		<i>magic form</i>	<i>mule</i>	<i>riding</i>

Palden Lhamo riding on your magical mule.

ཕྱི་ནང་གཉིས་སྤང་ལྷམ་དྲལ་ལ་གསོལ་བ་འདེབས།

CHI NANG	TER	SUNG	CHAM DRAL	LA	SOL WA DEB
<i>outer inner</i>	<i>treasure</i>	<i>guardians</i>	<i>male and female forms</i>	<i>to</i>	<i>pray</i>

Outer and inner treasure guardians, both male and female, we pray to you.

Fierce protectors and doctrine guardians of the three kaya lineage, you who protect the holy dharma and those who maintain it, Nodjin Bule, Genyen Norbu Zang, and Paldan Lhamo riding on your magical mule. Outer and inner treasure guardians, both male and female, we pray to you.

ལ་མ་ཀླུ་བས་གནས་ཀྱིན་འདུས་ངོ་བོར་ཤེས།

LA MA KYAB NAE KUN DU NGO WOR SHE
guru refuge place all encompassing nature, as know

Knowing the guru to have the nature which encompasses all the places of refuge,

དད་ལྷན་གཙང་མའི་དམ་བསྐྱུང་བརྩོན་འགྲུས་ཀྱིས།

DAE DAN TSANG MAI DAM SUNG TSONG DRU KYI
faithful pure vow keeping diligent by

And having faith, pure vows, and diligence,

སྙིང་པོའི་དོན་དྲོགས་ཤེས་རབ་ཚམས་སྒྲོ་བྱེ།

NYING POI DON TOG SHE RAB CHO GO CHE
essential meaning actualise wisdom, supreme dharma door open
knowledge

The dharma door to the wisdom that actualises the essential meaning will be opened.

ཐུན་དྲུག་ཐུན་མཚམས་མེད་བར་གྲུས་གསོལ་འདེབས།

THUN DRUG THUN TSHAM ME PAR GUE SOL DEB
practice period six practice period end, interruption without devotion pray

Praying with devotion in the six practice periods and at the end of practice without any interruption,

བདག་གཞན་སྒྲིན་ཅིང་བོལ་བར་བྱིན་གྱིས་སྒྲོ་བས།

DAG ZHAN MIN CHING DROL WAR JIN GYI LOB
self others ripening liberate, as bless

May we and all others be blessed with ripening and liberation.

Knowing the guru to have the nature which encompasses all the places of refuge, and having faith, pure vows, and diligence, the dharma door to the wisdom that actualises the essential meaning will be opened. Praying with devotion in the six practice periods and in the breaks without any interruption, may we and all others be blessed with ripening and liberation.

ཐཱ་ལྷ་ཁྱེད་ཀྱི་ཆོས་དྲུག་ལྟ་བུ།
THE SIX SPECIAL FEATURES OF THE DHARMA
OF THE EARLY TRANSLATION SCHOOL

རོང་ཟོམ་པས་གསང་སྤྱོད་ཐཱ་ལྷ་ཁྱེད་ལ་བྱི་ལྷ་ཁྱེད་པ་ནམས་ལས་ཁྱད་པར་འཕགས་པའི་ཆེ་བ་དྲུག་
 ཡོད་ཅེས་གསུངས་དེ།

Rong-Zom has described thus the six features in which the early translations are greatly superior to the later translations:-

དང་པོ་སྤྱན་འཛེན་ཡོན་བདག་གི་ཆེ་བ་ནི། ཐཱ་ལྷ་ཁྱེད་གྱི་ཡོན་བདག་འཕགས་པ་རིགས་གསུམ་
 མགོན་པོ་ནམ་པ་རྒྱལ་པོའི་ཚུལ་བཟུང་བ་མངའ་བདག་མེས་དབོན་ནམ་གསུམ་ཡིན་པས་བྱི་ལྷ་ཁྱེད་
 པ་ནམས་ཀྱི་ཡོན་བདག་མི་འདྲ།

Firstly, the greatness of the sponsors who invited the dharma teachers from India:- the inviting sponsors for the early translations were the great kings Srong-bTsan sGam-Po, Khri-Srong lDe'u-bTsan and RaI-Pa-Chan, who were the incarnations of the lords of the three kulas (Avalokitesvara, Manjushri and Vajrapani), while the sponsors of the later translations were not of such calibre.

གཉིས་པ་གང་དུ་བསྐྱར་ཞིང་གཏན་ལ་ཡབ་པའི་གནས་ནི། སྤོན་སྤུལ་པའི་གཙུག་ལག་ཁང་བསམ་
 ཡས་སོགས་ཆོས་འཁོར་སྟོད་སྟོད་དུ་ཡིན་པས། ད་ལྟའི་དགོན་ཡུག་དུ་བསྐྱར་བ་དང་མི་འདྲ།

Secondly, the places where the translations were made and finalised were the former upper and lower dharma centres like the miraculous temple college of bSam-Yas which the lesser temples of the present times cannot compare with.⁶

གསུམ་པ་སྐྱར་བྱེད་ལོ་རྒྱུ་བའི་ཁྱད་པར་ནི། སྤོན་གྱི་ལོ་རྒྱུ་བ་སྐྱར་བྱེད་ལོ་རྒྱུ་ཅན་དང་།
 རྒྱ་ཅོག་ཞིང་གསུམ། མ་གཏགས་སོགས་སྤུལ་པའི་ལོ་རྒྱུ་བས་བསྐྱར་བའི་ཆོས་ཡིན།
 ད་ལྟའི་ལོ་རྒྱུ་བ་དབྱར་མང་ཡུལ་དུ་བསྐྱར། དགུན་གྱི་བལ་དུ་ཡུག་རེ་སྤོན་ནས་བསྐྱར་བ་
 དང་མི་འདྲ།

⁶ Rong-Zom was living in the eleventh century and the words 'present times', as used here, mean the eleventh century. Rong-Zom met Atisha and studied and debated with many Indian scholars.

Thirdly, the special qualities of the translators:- the former translators such as Vairocana, sKa-Ba dPal-brTsegs, Chog-Ro kLu'i-rGyal-mTsham, Zhang Ye-Shes sDe, rMa and gNyags, etc. were the emanation translators who translated the dharma. They were not like the translators of the present time who stay in Tibet for the summer and then return to India and Nepal in the winter.⁷

བཞི་པ་བརྒྱུད་ཀྱི་ཁྱད་པར་ནི། རྒྱུན་གྱི་པཎ་མཁན་པོ་ནི་བ་འཛོ་དང། སངས་རྒྱུས་གསང་བ་དང། སློབ་དཔོན་ཆེན་པོ་པདྨ་འབྲུང་གནས་དང། པཎ་ཆེན་པོ་མ་ལ་མི་ཏྲ་སོགས་སངས་རྒྱུས་དང་ས་ཆེན་པོ་ལ་བཞུགས་པའི་བྱང་འཕགས་ནམས་ཀྱིས་སྤྱན་དྲངས་པའི་ཆོས་ཡིན། ད་ལྟའི་གསེར་འཛོལ་དུ་འབྲམས་པའི་བརྒྱུད་དང་མི་འདྲ།

Fourthly, the special features of the panditas (Indian scholars):- the former panditas such as Santarakṣita, Buddhaghūya, Mahacharya Padma Sambhava, Mahapandita Vimalamitra, etc. were the incarnations of buddhas and arya bodhisattvas staying on the great stages (above the seventh), and they were the ones who brought the dharma (to Tibet). They do not resemble the panditas of the present day who wander about in search of gold.

ལྔ་པ་ཞུ་དྲིན་མེ་དོག་གི་ཁྱད་པར་ནི། རྒྱུན་གསེར་གྱི་བའི་སྒྲོན་བྱ་གང་དང་བྲི་ལ་གཞལ་ནས་སྤུལ་ཏེ་ཞུས་པའི་ཆོས་ཡིན། ད་ལྟ་མཆན་ནས་གསེར་ཞིང་རི་བོ་གཉིས་གཉིས་བདོན་ནས་ཞུས་པ་དང་མི་འདྲ།

Fifthly, the special features of the ‘flowers’ offered to support the requests:- formerly a full deer skin and a bucket full of gold were offered when the dharma was requested. This is different to the present practice of very carefully giving as little as possible when one requests the dharma.

དྲུག་པ་ཆོས་ཀྱི་ཁྱད་པར་ནི། རྒྱུན་འཕགས་ཡུལ་དུ་སངས་རྒྱུས་ཀྱི་བསྟན་པ་གྲ་མ་ཉམས་པའི་དུས་སུ་བསྐྱར་བ་མ་ཟད། འཕགས་ཡུལ་ན་མེད་པའི་རྒྱུད་དབང་ཐོབ་པའི་བྱང་རྒྱུ་བ་མམས་དཔལ་དང། བྱུང་བ་དང། རིག་པ་འཛིན་པ་དང། མཁའ་འགྲོ་མ་ནམས་ཀྱིས་བརྒྱུང་སྟེ། དག་པའི་ཞིང་ན་བཞུགས་པ་དང། འཛམ་བུའི་གླིང་གི་ཆ་ཤས་སྤྲོལ་དང། རུབ་སྟོགས་ཨོ་གྲན་གྱི་ཡུལ་སོགས་ནས་སློབ་དཔོན་ཆེན་པོ་པདྨ་དང། བི་མ་ལ་མི་ཏྲ་སོགས་ཀྱིས་རྒྱ་འབྲུལ་གྱི་བཀོད་པས་སྒྲངས་ནས་བསྐྱར་བས་རྒྱ་གར་དུ་པཎ་བྱུང་ཡོངས་ལ་མ་གྲགས་པ་མང་པོ་ཞིག་ཀྱང་

⁷ The earlier translators devoted their entire lives to establishing the dharma in Tibet.

བོད་ཀྱི་བསོད་ནམས་ཀྱི་སྐལ་པར་བྱོན། འགྲུར་ཡང་ཕྱིན་གྱི་ལོ་རྒྱུ་བ་ནམས་སྤྱལ་བའི་སྐུ་ཡིན་
 བས་དོན་ཇི་ལྟ་བ་བཞིན་གདན་ལ་ཐེབས་པས་གོ་སླ་ཞིང་བྱིངས་འཇལ་བ་ལ་ལྲ་བས་ཆེ། བྱིས་ཀྱི་
 ལོ་རྒྱུ་བ་ནམས་ཀྱི་དོན་བསྐྱར་མ་རྒྱས་པར་བྱ་དཔེའི་གོ་རིམ་ལྟར་སྤྱོད་བསྐྱར་བྱས་པས་ཆོག་གིས་ལ་
 གོ་དགལ། བྱིངས་འཇལ་བ་ལ་ལྲ་བས་རྒྱུང་བ་ལྟར་སྤྱོད་བས་མི་འདྲ་ཡིན་ནོ།

Sixthly, the special features of the dharma:- in the former period the doctrines of the Buddha were complete without the least decline. Tantric initiations unavailable in India were obtained by bodhisattvas, siddhas, vidyadharas and dakinis who were residing in the pure realms and in the Singala area of Jambudvipa and in the land of Orgyan to the west. Mahacharya Padma Sambhava and Vimalamitra went to those places by their miraculous power and received and translated the doctrines. Thus, there were many doctrines that were not known to all the scholars of India and yet which came to Tibet due to the merit of the fortunate people there.

Moreover, all the translators of the earlier period were emanations and so they were able to fix the meaning correctly and make it easily comprehensible and so their work has great blessing. The translators of the later period were not able to translate the meaning, since they only understood gradually by means of many examples, they could translate only the literal meaning, and so produced works whose words are difficult to understand.

བདུ་འེ་ལམ་རིམ་བསྐྱུས་བཞུགས།

PADMA SAMBHAVA'S BRIEF LINEAGE PRACTICE (BYANG-GTER)

གུ་རུ་པདྨ་སི་ཌི་ཨི་ཁུང་མེ་

GU RU PAD MA

SID DHI

HUNG

HRI

teacher Padma Sambhava attainment give us seed syllable of the lotus family

Guru Padma grant us all accomplishments!

ནུམ་དག་སྐྱེ་གསུམ་གྱི་ལ་བའི་ཞིང་ཁམས་སུ།

NAM DAG KU SUM

GYAL WAI

ZHING KHAM

SU

very pure kayas three jinas' realm in

In the jinas' realm of the completely pure three kayas

ཆེ་བདག་སྣང་བ་མཐའ་ཡས་འོད་དཔག་མེད།

TSHE DAG NANG WA THA YAE OD PAG ME

life-span lord Amitabha (Amitayus) Amitabha, limitless light (dharmakaya)

Nangwa Thayae Odpagme, the lord of life,

ཐུགས་རྗེ་ཆེན་པོ་འཕགས་པ་སྤྲུལ་རས་གཟིགས།

THUG JE CHEN PO PHAG PA CHAN RAE ZIG

Mahakarunika Phagpa Chanrae Ziga, noble Avalokitesvara (sambhogakaya)

Noble Chenresig, possessing great compassion, and

ཡུ་གྲག་གུ་རུ་པདྨ་སི་བླ་ཤ།

UR GYAN GU RU PAD MA SAM BHA VA

Uddiyana teacher (name) (nirmanakaya)

Padma Sambhava, the guru from Urgyan —

དགོངས་པ་བརྒྱུད་པའི་སྤྱུ་མ་གསོལ་བ་འདེབས།

GONG PA

GYUD PAI

LA MA LA

SOL WA DEB

immediacy lineage (direct transmission) gurus to pray
(without need of dualising symbols)

Gurus of the lineage of immediacy, we pray to you.

Guru Padma grant us all accomplishments!

In the jinas' realm of the completely pure three kayas are Nangwa Thayae Odpagme the lord of life, noble Chenresig possessing great compassion, and Padma Sambhava the guru from Urgyan. Gurus of the lineage of immediacy, we pray to you.

བོད་ཀྱི་ཡུལ་དབུས་དབའ་གྱི་བསམ་ཡས་སུ།

BOE KYI YUL WUE PAL GYI SAM YAE SU
Tibet of country centre sri, glorious (name of a monastery) in

At glorious Samye in the centre of the land of Tibet

དགེ་སློང་ནམ་མཁའ་ཉིང་པོ་ཚེས་ཀྱི་གྲུལ།

GE LONG NAM KHAI NYING PO CHO KYI GYAL
Bhikshu, fully (name) dharma king
ordained monk

Gelong Namkhai Nyingpo, dharma-king

ཁྲི་སློང་ཇུས་བཙན་མཁར་ཆེན་བཟའ་མཚེ་གྲུལ།

TRI SONG DEU TSAN KHAR CHEN ZA TSHO GYAL
(name) Ye-Shes mTsho-rGyal of Khar-Chhen

Trisong Deutsan, Kharchen Za Tshogyal,

རྟོ་ཇེ་བདུན་འཛེམས་ལྷ་སྤུ་མུ་ཁྲི་བཙན།

DOR JE DUD JOM LHA SAE MU TRI TSAN
(sNa-Nam rDo-rJe bDud-a'Joms) prince (name)

Dorje Dudjom and Lhasae Mutri Tsanpo —

ལས་ཅན་དག་པའི་འཁོར་ལྷ་ལ་གསོལ་བ་འདེབས།

LAE CHAN DAG PAI KHOR NGA LA SOL WA DEB
fortunate, having good karma pure circle five to pray

Fortunate pure circle of five, we pray to you.

You who stayed at glorious Samye in the centre of the land of Tibet, Gelong Namkhai Nyingpo, Chogyal Trisong Deutsan, Karchen Za Tshogyal, Dorje Dudjom and Lhasae Mutri Tsanpo—fortunate pure circle of five, we pray to you.

ལྷོ་ཕྱགས་ཤི་མང་ལམ་རི་ཁྲོད་པ།

LHO CHOG SHI RI MANG LAM RI TRO PA
south direction (name) one staying in that retreat house

You who stayed in the retreat house of Shri Mangalam in the southern direction,

བཟང་པོ་གྲགས་པ་གཏེར་གྱི་སྒྲོ་འབྱེད་མཁན།

ZANG PO DRAG PA TER GYI GO JED KHAN
(name) treasure's door opener

Zangpo Dragpa, the opener of the door of this treasure, and

པདྨ་ཡུང་བཞིན་ཚེས་བདག་གོང་མེན་ཅན།

PAD MAI

Padma Sambhava's

LUNG ZHIN

*prediction
and order*

CHO DAG

*according to dharmapati, the one
who is first entrusted with the teaching by the finder*

GO DEM CHAN

(Rigdzin Godem)

The dharma custodian predicted by Padma Sambhava and famous as Godem Chan,

ཞེས་སུ་ཡོངས་གྲགས་དངོས་གྲུབ་རྒྱལ་མཚན་ཞབས།

ZHE SU YONG DRAG

thus named very famous

NGO DRUB GYAL TSAN ZHAB

(name of Rigdzin Godem) (honorific)

Ngodrub Gyaltsan —

སྤྱལ་སྐུ་གཏེར་བཏོན་ནམ་གཉིས་ལ་གསོལ་བ་འདེབས།

TRUL KU

Nirmanakaya, incarnated

TER TON

treasure revealer

NAM NYI

two

LA

to

SOL WA DEB

pray

We pray to the two incarnation treasure revealers.

Zangpo Drakpa, you who stayed in the retreat house of Shri Mangalam in the southern direction and opened the door of this treasure, and you the dharma custodian predicted by Padma Sambhava, Ngodrub Gyaltsan who is famous as Goden Chan—emanation treasure revealers, we pray to you.

རི་རྒྱལ་ཤར་འདབས་བྱིན་ཆེབས་སྐུ་ཁང་དུ།

RI GYAL

Trab Zang

SHAR DAB

east side

JIN LAB

blessed

DRUB KHANG

practice house

DU

at

At the blessed practice house on the east side of Riwo Trabzang

ལས་ཅན་དབོན་པོ་སྤྲགས་འཆང་རྩོམ་ཆེད་པལ།

LAE CHAN

fortunate

ON PO

*nephew tantrica
(of Rigzin Godem)*

NGAG CHANG

DOR JE PAL

(name)

The fortunate nephew tantrica Dorje Pal, and

གྲུལ་གྱི་ཤྱི་བྱང་ཇོང་དབུན་གནས་སུ།

GYAL GI

(name)

SHI RI JANG DZONG

WEN

quiet, isolated

NAE

place

SU

at

At the quiet place at Gyalgyi Shri Jangdzong

མཚན་ལྷན་ཁྲ་མ་བྱམས་པ་བཤེས་གཉིན་ཞབས།

TSHAN DAN

*accomplished, having
all the signs and qualities*

LA MA

guru

JAM PA

(name)

SHE NYEN

(name)

ZHAB

(honorific)

The accomplished guru Jampa Shenyen —

རིག་འཛིན་གདུང་གསོལ་རྣམ་གཉིས་ལ་གསོལ་བ་འདེབས།

RIG DZIN DUNG SOB NAM NYI LA SOL WA DEB
Rigdzin Godem successor two to pray

We pray to the two successors of the vidyadhara.

You the fortunate nephew, tantrica Dorje Pal, who stayed at the blessed practice house on the east side of Riwo Trabzang, and you the accomplished guru Jampa Shenyen, who stayed at the quiet place at Gyalgi Shri Jangdzong—successors of the vidyadhara, we pray to you.

ཀུན་གཟིགས་བྱང་ཕྱོགས་སྐུ་མཚེ་ཆེན་པོའི་ངོགས།

KUN ZIG JANG CHOG KYA TSHO CHEN POI NGOG
Panchen Rinpoche north direction (name) lake great bank

You who stayed on the banks of the great lake of Kya to the north of Tashi Lhunpo

ཕྱོད་གནས་ཇེས་དྲན་ཚེས་ཇེ་སངས་གྱུ་དབལ།

NGON NAE JE DRAN CHO JE SANG GYE PAL
former places (i.e.lives) later remember (name)

Choje Sangye Pal, rememberer of your past lives, and

བདེ་བློལ་གསང་ཕྱགས་ཚེས་གླིང་པོ་བྱང་དུ།

DE DROL SANG NGAG CHO LING PHO DRANG DU
(monastery name) palace in

You who stayed in the palace of Dedrol Sangngag Choling,

ཐུགས་སྲས་མེས་སྟོན་ནམ་མཁའ་གྱུལ་མཚན་ཞབས།

THUG SAE ME TON NAM KHA GYAL TSHAN ZHAB
close disciple (name) (of Choje Sangye Pal) (honorific)

Thugsae Meton Namkha Gyaltsan —

བསྟན་པའི་སློབ་ཤིང་རྣམ་གཉིས་ལ་གསོལ་བ་འདེབས།

TAN PAI SOG SHING NAM NYI LA SOL WA DEB
doctrines staff of life, vital support two to pray

We pray to the two life-staffs of the doctrine.

You stayed on the banks of the great lake of Kya to the north of Tashi Lhunpo, you Choje Sangye Pal, who remembered your past lives and you, Thugsae Meton Namkha Gyaltsan, who stayed in the palace of Dedrol Sang Ngag Choling—vital supports of the doctrine, we pray to you.

སྤྲུལ་ཡུལ་ཡོལ་མོ་གངས་ཀྱི་རྩ་བ་རུ།

BAE YUL YOL MO GANG KYI RA WA RU
secret land (area in Nepal) snow of mountain chain in

You who stayed in the secret land of Yolmo in the midst of snow mountains,

སྤྲུལ་སྐྱེ་བྱང་མའི་སྤྲགས་འཆང་གྲུག་བཟང་།

TRUL KU DRANG SOI NGAG CHANG SHA KYA ZANG
emanation (place name) tantrica (name)

Ngagchang Shakya Zang, the emanation from Drang So, and

བོད་ཀྱི་ཆེ་བྲག་དབལ་ཆེན་ཆུ་བོ་རིར།

BOE KYI TSHE DRAG PAL CHEN CHU WO RIR
Tibet of life rock glorious place name)
(Its shape resembles the arara fruit, which is a symbol of good health)

You who stayed at Palchen Chuwo Ri, the life rock of Tibet,

ཇེ་བཙུན་མངའ་རིས་ལེགས་ལྷན་བདུད་འཛོམས་ཞབས།

JE TSUN NGA RI LEG DAN DUD JOM ZHAB
saintly west Tibet (name) (honorific)
(brother of Ngari Pandita Padma Wangyal)

Saintly Legdan Dudjom of Ngari—

བཀའ་གཏེར་མངའ་བདག་རྣམ་གཉིས་ལ་གསོལ་བ་འདིབས།

KA TER NGA DAG NAM NYI LA SOL WA DEB
bKa-Ma gTer-Ma masters two to pray

We pray to the two masters of kama and terma.

You who stayed in the secret land of Yolmo in the midst of snow mountains, Ngachang Shakya Zang, emanation from Drang So, and you who stayed at Palchen Chuwo Ri, the life rock of Tibet, saintly Legdan Dudjom of Ngari—masters of kama and terma, we pray to you.

གུ་རུ་བསྐྱེད་ཨི་ཤྲོ་ཆོག་སྐར་དུ།

GU RU PAD MAI E VAM CHOG GAR DU
(rDo-rJe Brag monastery) at

You who stayed at Dorje Drag monastery,

རིག་འཛིན་ཆོས་ཇེ་དེ་ཐུགས་སྤྲུལ་དབང་བོད་ཇེ།

RIG DZIN CHO JEI THUG SAE WANG POI DE
(Legs-IDan bDud-a'Joms) close disciple (name)

Wangpoi De, the close disciple of Rigdzin Choje, and

སྤྱལ་སྐྱེ་ངག་དབང་རིག་འཛིན་རྟོ་མེ་འཛམ་མགོན་ཆེན་པོ་ཞེས།

TRUL KU NGAG WANG RIG DZIN DOR JE ZHAB
incarnation (name) (honorific)

You, Trulku Ngawang Rigdzin Dorje,

གྲུལ་ཁམས་ཕྱོགས་མེད་གདུལ་བྱའི་རེ་བ་སྐོང་།

GYAL KHAM CHOG ME DUL JAI RE WA KONG
kingdom, country without partiality disciples hopes filled, satisfied
(i.e. all, everywhere)

Who fulfilled the hopes of all your disciples without partiality.

སྤྲལས་འཆང་ཡབ་སྤྲས་རྣམ་གཉིས་ལ་གསོལ་བ་འདེབས།

NGAG CHANG YAB SAE NAM NYI LA SOL WA DEB
tantrica father (guru) son (disciple) two to pray

We pray to you, the father and son tantricas.

You who stayed at Dorje Drag monastery, Wangpo De the close disciple of Rigdzin Choje, and you, Trulku Ngawang Rigdzin Dorje, who fulfilled the hopes of all your disciples without partiality—father and son tantricas, we pray to you.

བསྟན་པའི་སྐྱོན་མེ་ཇི་བཙུན་བདུ་དབང་།

TAN PAI DRON ME JE TSUN PAD MA WANG
doctrines lamp saintly (name)

You saintly Padma Wang, the lamp of the doctrines, and

བསམ་བཞིན་འགྲོ་དོན་མཛད་པའི་སྟོབས་མངའ་བ།

SAM ZHIN DRO DON DZAD PAI TOB NGA WA
thought, intention according to beings benefit doing power had

You who have the power to benefit beings in accordance with your intention,

ཇི་བཙུན་ངག་དབང་སྟོབས་ལྷན་གྱི་མཆོད་མེ།

JE TSUN NGA WANG LO ZANG GYAM TSHOI DE
saintly (fifth Dalai Lama)

Saintly Ngawang Lobzang Gyamtsho, and

བདུ་འཕྲིན་ལས་ཞབས་ལ་གསོལ་བ་འདེབས།

PAD MA TRIN LAE ZHAB LA SOL WA DEB
(name) (honorific) to pray

Padma Trinlae, we pray to you.

You, saintly Padma Wang, the lamp of the doctrines, and you saintly Ngawang Lob-zang Gyamtsho, who have the power to benefit beings in accordance with your intention, and you Padma Trinlae, we pray to you.

ངེས་དོན་བསྐྱན་བ་སྤེལ་མཛད་རིག་འཛིན་མཚོག།

NGE DON TAN PA PEL DZAD RIG DZIN CHOG
certain, profound dharma doctrine developing vidyadhara excellent

You are the excellent vidyadhara who develops the doctrines of unchanging value.

ཀུན་བཟང་གྱ་མཚོ་རིགས་ཀུན་འདུས་བདེ་གཙོ།

KUN ZANG GYAM TSHO RIG KUN DU PAI TSO
Samantabhadra ocean kulas, families all encompassing chief

Chief figure encompassing all the ocean-like families of Samantabhadra,

བདུའི་བྱུགས་སྤུལ་འགོ་ནམས་སྤྲིན་གྲོལ་བཀོད།

PAD MA THUG TRUL DRO NAM MIN DROL KOD
Padma Sambhava mind emanation sentient beings ripen liberate put

You are the mind emanation of Padma Sambhava who ripens and liberates beings.

དོར་ཇེ་ཐོགས་མེད་ཞབས་ལ་གསོལ་བ་འདེབས།

DOR JE THOG ME ZHAB LA SOL WA DEB
(Rigdzin Wangyal) (honorific) to pray

Dorje Thogme, we pray to you.

You are the excellent vidyadhara who develops the doctrines of unchanging value, chief figure encompassing all the ocean-like families of Samantabhadra, Padma Sambhava's mind emanation who ripens and liberates beings—Dorje Thogme, we pray to you.

བསམས་བཞིན་དོ་ཇེ་འཛིན་པའི་རྩལ་གར་ཅན།

SAM ZHIN DOR JE DZIN PAI ROL GAR CHAN
thought, intention according to tantric play, dance having
(intentional emanation)

In accordance with your intention you showed the form of a tantric practitioner,

འཕྲིན་ལས་གྲུབ་བདེ་དབང་ལྷག་མད་བྱུང་བ།

TRIN LAE DRUB PAI WANG CHUG MAD JUNG WA
deeds (sadhana) accomplished, powerful one wonderful, amazing

You are the amazing powerful adept of tantric practice,

ནི་རུ་ཀ་དཔལ་པདྨ་བཤེས་གཉིན་ཞབས།

HE RU KA PAL PAD MA SHE NYEN ZHAB
Heruka Sri, glorious (name) (honorific)

Glorious Heruka Padma Shenyen,

འགུར་མིན་ལྷུན་གྲུབ་རྫོ་ཇེ་ར་གསོལ་བ་འདིབས།

GYUR ME LHUN DRUB DOR JER SOL WA DEB
(Different name of the same person) pray

Gyurme Lhundrup Dorje — we pray to you.

In accordance with your intention you showed the form of a tantric practitioner, you the amazing powerful adept of tantric practice, glorious Heruka Padma Shenyen Gyurme Lhundrup Dorje, we pray to you.

རྒྱལ་དབང་པདྨ་འུང་ཟིན་ཐུགས་སྤྲུལ་མཆོག།

GYAL WANG PAD MAI LUNG ZIN THUG SAE CHOG
powerful, jina Padma Sambhava's predicted close disciple excellent

You the excellent close disciple predicted by Padma Sambhava,

རྫོ་ཇེ་འཆང་དངོས་ནས་མཁའ་གྲོང་ཡངས་དང།

DOR JE CHANG NGO NAM KHA LONG YANG DANG
vajradhara actual (name) and

The actual vajradhara Namkha Longyang, and

རིགས་ཀྱན་ཐབ་བདག་པདྨ་དབང་གྲུལ་ཇེ།

RIG KUN KHYAB DAG PADMA WANG GYAL DE
kulas, families all master (name)

Padma Wangyal, the master of all the families, and

བདུད་འདུལ་འཕྲིན་ལས་རྫོ་ཇེ་ལ་གསོལ་བ་འདིབས།

DU DUL TRIN LAE DOR JE LA SOL WA DEB
(name) to pray

Dudul Trinlae Dorje, we pray to you.

You the excellent close disciple predicted by Padma Sambhava, the actual vajradhara Namkha Longyang, and Padma Wangyal the master of all the families, and Dudul Trinlae Dorje, we pray to you.

ཕན་བདེའི་གཉིན་གཅིག་རིན་ཆེན་ཐུབ་པའི་བསྟན།

PHAN DEI NYEN CHIG RIN CHEN THUB PAI TAN
benefit happiness friend, aid sole precious Muni (Shakyamuni) doctrines

The doctrines of the precious Muni are the sole true friend of the welfare and happiness of beings, and

གསལ་བདེ་གྲུག་གཅིག་ལུང་རྟོགས་ཚུལ་དབང་།

SAL WAI GYAN CHIG LUNG TOG CHO LA WANG
pure ornament sole study understanding dharma to powerful

You are their sole pure ornament, you who are powerful in the dharmas of study and realisation, and

འཁོར་འདས་དངོས་ཀྱན་མཁའ་བཞིན་མཉམ་ཉིད་བདེལ།

KHOR DAE NGO KUN ZHIN NYAM NYID DAL
samsara nirvana entities all like perfect equality spread, pervade

Spread out all the entities of samsara and nirvana in perfect equality like the sky.

གཞིས་ཞིག་བྲལ་བདེ་ངོ་བོར་གསོལ་བ་འདེབས།

ZHOM ZHIG DRAL WAI NGO WOR SOL WA DEB
destroy free of nature, to pray
(*Nyam-Nyid rDo-rJe*)

We pray to you, who abide in the nature free of destruction.

The doctrines of the precious Muni are the sole true friend of the welfare and happiness of beings, and you are their sole pure ornament, you who are powerful in the dharmas of study and understanding, and spread out all the entities of samsara and nirvana in perfect equality, like the sky. You who are the indestructible nature, we pray to you.

ཐིག་དབྱེད་ལྷ་བསྐྱེས་སྤྱོད་འབྲས་མཐར་ཐྱིན་བ།

THEG GUI TA GOM CHOD DRAE THAR CHIN PA
Yanas, vehicles nine view meditation conduct, action result complete, perfect

You who have fully perfected the view, meditation, conduct and result of the nine yanas,

ཚུལ་ཁྲིམས་བཟང་པོ་ཡེ་ཤེས་རྩལ་བ་རྩལ།

TSHUL TRIM ZANG PO YE SHE ROL PA TSAL
(*Trulku Tsorlo, guru of Chhimed Rigdzin*)

Tshultrim Zangpo Yeshe Rolpa Tsal, and

བསྐྱེད་གསུམ་རྣམ་དག་བསྐྱབ་བ་མཐའ་དུ་ཐྱིན།

LAB SUM NAM DAG DRUB PA THA DU CHIN
trainings three very pure practice completed
(*morality, contemplation and wisdom*)

You who have completed perfectly the practice of the three pure trainings,

ཡུ་རྒྱན་བསྟན་འཛིན་ཞབས་ལ་གསོལ་བ་འདེབས།

UR GYAN TAN DZIN ZHAB LA SOL WA DEB
(name) (honorific) to pray

Urgyan Tenzin, we pray to you.

དེ་མ་ཐག་པ་གསུམ་གྱིས་རྩིས་བཟུང་བསྐྱབས།

DE MA THAG PA SUM GYI JE ZUNG NGAG
immediately preceding three by taken care of encouraged and praised
(Nyamnyid Dorje, Tshultrim Zangpo and Urgyan Tenzin)

You were fostered, praised and encouraged by these three gurus,

ཙ་བདེ་རྒྱ་མཐེ་ཞབས་ལ་གསོལ་བ་འདེབས།

TSA WAI LA MAI ZHAB LA SOL WA DEB
root (C.R. Lama) guru (honorific) to pray

Precious root guru, we pray to you.

You who have fully perfected the view, meditation, conduct and result of the nine yanas, Tshultrim Zangpo Yeshe Rolpa Tsal, and you who have fully perfected the practice of the three pure trainings, Urgyan Tenzin, we pray to you. You who were fostered, praised and encouraged by your three gurus, precious root guru, we pray to you.

གཙང་སྟོད་རུ་ལག་གྲོམ་པའི་གཙུག་ལག་ཁང།

TSANG TOD RU LAG DROM PAI TSUG LAG KHANG
province upper (name) monastic college

Near the monastic college of Rulag Drompa in upper Tsang,

པདྨ་སྐྱབ་ཕུག་རྒྱུད་གི་ཡོན་པོ་ལུང།

PAD MAI DRUB PHUG GYANG GI YON PO LUNG
Padma Sambhava's practice cave (name)

(Zangpo Dragpa and the Leu Dun Ma are connected with both these places which are very near to each other)

At Padma Sambhava's practice cave called Gyan Gi Yonpo Lung

མི་སྣང་གྲུབ་བདབ་ཡིད་བཞིན་ནོར་འདྲའི་ཆོས།

MI NANG GYAB TAB YID ZHIN NOR DRAI CHO
invisible sealed wish-fulfilling gem as dharma (Leu Dun Ma)
(gTer-Ma hidden treasure)

Is the wish-fulfilling gem of this hidden dharma

དཔལ་ལྷན་ལྷ་མོ་དགེ་བསྟན་ནོར་བུ་བཟང།

PAL DEN LHA MO GE NYEN NOR BU ZANG
Sri Devi (Kali) (name of a treasure protector)

With Sri Devi, and Genyen Norbu Zang.

གདེར་གནས་སྤྱང་མང་བཅས་ལ་གསོལ་བ་འདེབས།

TER NAE SUNG MANG CHAE LA SOL WA DEB
treasure place guardians many together to pray

We pray to the treasure place and its many guardians.

Near to the monastic college of Rulag Drompa in upper Tsang, at Padma Sambhava's practice cave called Gyan Gi Yonpo Lung is the wishfulfilling gem of this hidden dharma, together with Sri Devi and Genyen Norbu Zang. We pray to the treasure place and its many guardians.

ཆོས་སྒོ་བརྒྱད་བྲི་བཞི་སྟོང་དོན་བསྟུས་བཤི།

CHO GO GYAD TRI ZHI TONG DON DU PAI
dharma door, method 84,000 meaning encompassing

All the meanings of the eighty-four thousand dharma doors are encompassed within

ཟབ་མའི་གསོལ་འདེབས་ལམ་ཟབ་ལེའུ་བདུན།

ZAB MOI SOL DEB LAM ZAB LE U DUN
profound prayer path profound chapters seven

These profound prayers, the deep path given in seven chapters.

ཐུན་དུག་གཡིལ་བ་མེད་པའི་ཉམས་ལེན་ལ།

THUN DRUG YEL WA ME PAI NYAM LEN LA
practice periods six unwavering practise to
(the waking hours split into six periods)

Practising them unwaveringly in the six periods

དད་ཤིས་བརྩོན་པས་འབྲུག་པར་བྱིན་གྱིས་སྒྲོབས།

DAE SHE TSON PAE DRUB PAR JIN GYI LOB
faith knowledge diligence by these accomplishment, result bless

With faith, knowledge and diligence, may we be blessed with accomplishments.

All the meanings of the eighty-four thousand dharma doors are encompassed within these profound prayers, the deep meaning given in seven chapters. Practising them unwaveringly in the six periods with faith, knowledge and diligence—may we be blessed with accomplishments.

ཞེས་བ་འདི་ཡང་སྤྲགས་འཆང་དབང་པོའི་ལྗེས།

མགོ་རུམ་ཡུལ་གྱི་སྒྲོམ་བས་བསྐྱལ་བའི་ངོར།

ལིང་ཕི་རྒྱལ་པོའི་པོ་བྱང་ཉམས་དགའ་བར།

ཐུན་མཚམས་ཉིད་དུ་སྦྲར་བས་དག་གྱུར་ཅིག།

[At the request of a meditator from mGo-Rum Yul, this was prepared by the tantrica (bKra-Shis sTobs-rGyal) dBang-Po'i sDe during an interval in practice in the pleasing palace of Ling-rTsi-rGyal-Po.]

ཐཱ་བཀྱུད་བསྐྱེད་པ་དུས་ཉིང་ཏུ་འདིན་ལ་གསར་བསྐྱིགས་ནི།
THE BRIEF GURU LINEAGE (BYANG-GTER)

(Newly arranged for those who have little time)

ཆོས་སྐུ་ཀུན་བཟང་མགོན་པོ་འདྲ་མི་འགྲུབ།

CHO KU KUN ZANG GON PO WOE MI GYUR
dharmakaya Samantabhadra lord, benefactor Parvakshara (unchanging light)

Dharmakaya Samantabhadra, the benefactor Unchanging Light,

ཡོངས་སྐུ་རིགས་ལྔ་ཏུ་ག་བ་དོ་ཇི་འཆང།

LONG KU RIG NGA DRUG PA DOR JE CHANG
sambhogakaya kulas five sixth Vajradhara (he encompasses the five kula families)
(Vairocana, Aksobhya, Ratnasambhava, Amitabha, Amogasiddhi)

The sambhogakaya buddhas of the five families, and Vajradhara, the sixth,

མཆོག་གི་སྐུ་ལྔ་ཏུ་དང་རིག་འཛིན་གྱི།

CHOG GI TRUL KU NGA DANG RIG DZIN GYI
most excellent nirmanakaya, incarnation five and vidyadhara
(Vajrapani, Raja Jha, Devindra, Indrabodhi, Anandavajra)

The five excellent nirmanakayas, the eight

སྐོབ་དཔོན་བཀྱུད་དང་གྲུབ་པའི་རིག་འཛིན་གཙོ།

LO PON GYAE DANG DRUB PAI RIG DZIN TSO
acharyas eight and siddha, adept vidyadharas chief
(Hungkara, Marjushrimitra, Nagarjuna, Prabhasthi, Danasanskrita, Guhyachandra, Shantinggarbha, Padma Sambhava)

Vidyadhara acharyas and Padma Sambhava,

བསྐྱེད་པ་འགྲུང་གནས་ཞབས་ལ་གསོལ་བ་འདིབས།

PAD MA JUNG NAE ZHAB LA SOL WA DEB
Padma Sambhava (honorific) to pray

The chief of all the vidyadhara siddhas — we pray to you.

Dharmakaya Samantabhadra, the benefactor Unchanging Light, the sambhogakaya buddhas of the five families and Vajradhara, the sixth, the five excellent nirmanakayas, the eight vidyadhara acharyas and Padma Sambhava, the chief of all the vidyadhara siddhas—we pray to you.

ཁྱི་སྤོང་ཐེའུ་བཙན་མཁར་ཆེན་བཟའ་མཚོ་གྲུལ།

TRI SONG DEU TSAN KAR CHEN ZA TSHO GYAL
King Trisong Deutsan Yeshe Tsogyal of Kharchen

King Trisong Deutsan, Karchen Za Tsogyal,

ནམ་མཁའི་སྙིང་པོ་ནི་མེ་བདུད་འཛོམས་མེ།

NAM KHAI NYING PO DOR JE DUD JOM JE
gelong Namkhai Nyingpo Nanam Dorje Dudjom

Namkhai Nyingpo, Dorje Dudjom, and

མུ་བྲི་བཅན་པོ་དག་པའི་འཁོར་ལྔ་དང།

MU TRI TSAN PO DAG PAI KHOR NG A DANG
Lhasae Mutri Tsanpo pure circle, retinue five and

Mutri Tsanpo, to you, the pure circle of five, and

མེ་བངས་གྲུབ་ཆེན་རྣམས་ལ་གསོལ་བ་འདེབས།

JE BANG DRUB CHEN NAM LA SOL BA DEB
king others mahasiddhas all to pray

To the rest of the twenty-five main disciples, we pray.

King Trisong Deutsan, Kharchen Za Tsogyal, Namkhai Nyingpo, Dolrje Dudjom je, and Mutri Tsanpo—to you, the pure circle of five, and to the rest of the twenty-five main disciples, we pray.

བཟང་པོ་གྲགས་པ་དངོས་གྲུབ་རྒྱལ་མཚན་ཞབས།

ZANG PO DRAG PA NGO DRUB GYAL TSHAN ZHAB
discoverer of the Leu Dunma (Rigdzin Godem) (honorific)

Zangpo Dragpa, Ngodrub Gyaltsan and

ཡུམ་བརྒྱུད་སྲས་བརྒྱུད་སྦྱོར་བརྒྱུད་ལ་སོགས་པའི།

YUM GYUD SAE GYUD LOB GYUD LA SOG PAI
wife's lineage son's lineage disciple's lineage and so on

His wife's, son's, and disciple's lineages down

དྲིན་ཆེན་ཁྲ་མ་རྣམས་གསུམ་བར་བྱོན་པའི།

DRIN CHEN LA MA NAM SUM BAR JON PAI
kind gurus three until coming
(Trulku Tsorlo, Nyamnyid Dorje, Bane Tulku Urgyan Tenzin)

Until the three kind gurus —

རྩ་བརྒྱུད་ཁྲ་མ་རྣམས་ལ་གསོལ་བ་འདེབས།

TSA GYUD LA MA NAM LA SOL WA DEB
root lineage gurus to pray

To all these root and lineage gurus we pray.

Zangpo Dragpa, Ngodrub Gyaltsan and his wife's, son's and disciple's lineages down until the three kind gurus — to all these root and lineage gurus we pray.

ཀླ་གསུམ་བརྒྱད་པའི་ཁླ་མ་དམ་པ་ནམས།

KU SUM GYUD PAI LA MA DAM PA NAM
kayas three lineage gurus excellent all

Excellent gurus of the lineage of the three kayas,

ཆོས་ཀྱི་དབྱིངས་ནས་བདག་ལ་བརྩེར་དགོངས་ལ།

CHO KYI YING NAE DAG LA TSER GONG LA
dharmadhatu from me to compassionately consider then

From the dharmadhatu please consider us with compassion!

ཐུགས་རྒྱུད་རང་གོལ་མཆོག་གི་དངོས་གྲུབ་ཚུལ།

THUG GYUD RANG DROL CHOG GI NGO DRUB TSOL
mind stream self-liberating supreme attainment, enlightenment please grant

Please grant us the supreme accomplishment of the self-liberation of all that arises in the mind!

མི་མཐུན་ཀྱིན་དང་བར་ཆད་བསལ་དུ་གསོལ།

MI THUN KYEN DANG BAR CHE SAL DU SOL
difficult conditions and obstructions remove please

Please remove our difficult conditions and obstructions!

མཐུན་པའི་ལམ་སྤྲོ་ཆོས་ལ་དྲང་དུ་གསོལ།

THUN PAI LAM NA CHO LA DRANG DU SOL
helpful path dharma to, on guide please

Please guide us to the helpful path of dharma.

མཆོག་དང་ཐུན་མོང་དངོས་གྲུབ་སྦྱུང་དུ་གསོལ།

CHOG DANG THUN MONG NGO DRUB TSAL DU SOL
supreme and general accomplishments give please

Please grant us supreme and general accomplishments!

Excellent gurus of the lineage of the three kayas, from the dharmadhatu please consider us with compassion! Please grant us the supreme accomplishment of the self-liberation of all that arises in our mind! Please remove our difficult conditions and obstructions! Please guide us to the helpful path of dharma! Please grant us supreme and general accomplishments!

ཐཱ་མ་ལྷ་གསུམ་གྱི་གསོལ་འདེབས་ཆེས་སུ་སློན་མིང་ཐཱ་བརྒྱུད་ལྷ་པོ།

[After the prayer to the guru's three kayas (which starts on page 46 of this text) the following prayer may be read if one wishes to follow the guru lineage of the sMin-Grol Gling system.]

GURU LINEAGE PRAYER (SMin-GROL-GLING SYSTEM)

ཐོས་སྐྱུ་ཀུན་ཏུ་བཟང་པོ་ལ་གསོལ་བ་འདེབས།

CHO KU KUN TU ZANG PO LA SOL WA DEB
dharmakaya Samantabhadra to pray

We pray to dharmakaya Samantabhadra.

འོངས་སྐྱུ་ལྷ་ལ་བ་རིགས་ལྷ་ལ་གསོལ་བ་འདེབས།

LONG KU GYAL WA RIG NGA LA SOL WA DEB
sambhogakaya jinas kula five to pray
(Vairocana, Akshobhya,
Ratnasambhava, Amitabha, Amoghasiddhi)

We pray to the sambhogakaya buddhas of the five families.

སྐྱུ་ལྷ་རིགས་གསུམ་མགོན་པོ་ལ་གསོལ་བ་འདེབས།

TRUL KU RIG SUM GON PO LA SOL WA DEB
nirmanakaya kula three benefactor to pray
(Manjusri, Avalokitesvara, Vairocana)

We pray to the nirmanakaya benefactors of the three families.

ཡང་སྐྱུ་ལ་དབང་པོ་རྩེ་ལ་གསོལ་བ་འདེབས།

YANG TRUL GA RAB DOR JE LA SOL WA DEB
further emanation Anandavajra to pray

We pray to the emanation Anandavajra.

We pray to dharmakaya Samantabhadra. We pray to the sambhogakaya five kula jinas. We pray to the nirmanakaya three kula benefactors. We pray to the emanation Anandavajra.

སྟོབ་དཔོན་འཇམ་དཔལ་བཤེས་གཉིན་ལ་གསོལ་བ་འདེབས།

LO PON JAM PAL SHE NYEN LA SOL WA DEB
acharya, teacher Manjusrimitra to pray

We pray to the teacher Manjusrimitra.

བེག་འཛིན་གྱི་སིངྒ་ལ་གསོལ་བ་འདེབས།

RIG DZIN SHI RI SING HA LA SOL WA DEB
vidyadhara (name) to pray

We pray to the vidyadhara Sri Singha.

Guru Lineage Prayer (sMin-Grol-Gling System)

པཎ་ཆེན་བི་ས་ལ་མིང་ལ་གསོལ་བ་འདིབས།

PAN CHEN BI MA LA MI TRA LA SOL WA DEB
scholar great (name) to pray

We pray to the great scholar Vimalamitra.

ཀླུ་སྤྲུལ་པ་རྒྱ་འབྲུང་གནས་ལ་གསོལ་བ་འདིབས།

GYAL SAE PAD MA JUNG NAE LA SOL WA DEB
Jinaputra Padma Sambhava to pray

We pray to the bodhisattva Padma Sambhava.

We pray to the teacher Manjusrimitra. We pray to the vidyadhara Sri Singha. We pray to the great scholar Vimalamitra. We pray to the bodhisattva Padma Sambhava.

ཆོས་ཀླུ་བྲི་སྤྱང་ལྷེ་འུ་བཙན་ལ་གསོལ་བ་འདིབས།

CHO GYAL TRI SONG DUE TSAN LA SOL WA DEB
Dharmaraja (name) to pray

We pray to the dharma king Trisong Deutsan.

མཁའ་འགྲོ་ཡེ་ཤེས་མཚོ་ཀླུ་ལ་གསོལ་བ་འདིབས།

KHAN DRO YE SHE TSHO GYAL LA SOL WA DEB
dakini (name) to pray

We pray to the dakini Yeshe Tshogyal.

དགེ་སྤྱོད་ནམ་མཁའ་རྟིང་པོ་ལ་གསོལ་བ་འདིབས།

GE LONG NAM KHAI NYING PO LA SOL WA DEB
bhikshu (name) to pray

We pray to the bhikshu Namkhai Nyingpo.

སྒྲ་ནམ་རྟོ་ཇེ་བདུད་འཛོམས་ལ་གསོལ་བ་འདིབས།

NA NAM DOR JE DUD JOM LA SOL WA DEB
(name) to pray

We pray to Nanam Dorje Dudjom.

We pray to the dharma king Trison Deutsan. We pray to the dakini Yeshe Tsogyal. We pray to the bhikshu Namkhai Nyingpo. We pray to Nanam Dorje Dudjom.

ལྷ་སྤྲུལ་བྲི་བཙན་པོ་ལ་གསོལ་བ་འདིབས།

LHA SAE MU TRI TSAN PO LA SOL WA DEB
prince (name) to pray

We pray to prince Mutri Tsanpo.

སྐུལ་སྐུ་བཟང་པོ་གྲགས་པ་ལ་གསོལ་བ་འདིབས།

TRUL KU ZANG PO DRAG PA LA SOL WA DEB
emanation (the gTer-sTon) to pray

We pray to Tulku Zangpo Dragpa.

རིག་འཛིན་དངོས་གྲུབ་ཀྱལ་མཚན་ལ་གསོལ་བ་འདིབས།

RIG DZIN NGO DRUB GYAL TSHAN LA SOL WA DEB
vidyadhara Rig-'Dzin rGod-lDem to pray
(the Chhos-bDag and second author)

We pray to Rigdzin Ngodrub Gyaltsan.

ཀུན་སྤང་དོན་ཡོད་གྲུབ་མཚན་ལ་གསོལ་བ་འདིབས།

KUN PANG DON YOD GYAL TSHAN LA SOL WA DEB
fully renounced (name) to pray

We pray to the renunciate Donyod Gyaltsan.

We pray to prince Mutri Tsanpo. We pray to Tulku Zangpo Dragpa. We pray to Rigdzin Ngodrub Gyaltsan. We pray to the renunciate Donyod Gyaltsan.

བསྐྱུང་འཛིན་བསོད་ནམས་མཚོག་བཟང་ལ་གསོལ་བ་འདིབས།

GYUD DZIN SO NAM CHOG ZANG LA SOL WA DEB
lineage holder (name) to pray

We pray to the lineage-holder Sonam Chogzang.

གྲུབ་ཆེན་ཐང་སྟོང་གྲུབ་པོ་ལ་གསོལ་བ་འདིབས།

DRUB CHEN TANG TONG GYAL PO LA SOL WA DEB
mahasiddha, great adept (name) to pray

We pray to the great adept Tangtong Gyalpo.

མཚུངས་མེད་དངོས་གྲུབ་དཔལ་ལྷན་ལ་གསོལ་བ་འདིབས།

TSHUNG ME NGO DRUB PAL DAN LA SOL WA DEB
unequalled (name) to pray

We pray to the unequalled Ngodrub Paldan.

དྲིན་ཅན་ཀུན་དགའ་བཟང་པོ་ལ་གསོལ་བ་འདིབས།

DRIN CHAN KUN GA ZANG PO LA SOL WA DEB
very kind (name) to pray

We pray to the caring Kunga Zangpo.

We pray to the lineage-holder Sonam Chozang. We pray to the great adept Tangtong Gyalpo. We pray to the unequalled Ngodrub Palden. We pray to caring Kunga Zangpo.

མི་འགྱུར་ལས་འཕྲོ་གླིང་པ་ལ་གསོལ་བ་འདེབས།

MIN GYUR LAE TRO LING PA LA SOL WA DEB
(name) to pray

We pray to Migyur Laetro Lingpa.

རྒྱལ་དབང་རིན་ཆེན་ཕུན་ཚོགས་ལ་གསོལ་བ་འདེབས།

GYAL WANG RIN CHAN PHUN TSHOG LA SOL WA DEB
(name) to pray

We pray to Gyalwang Rinchen Phuntshog.

སྤྱལ་སྐུ་ནམ་མཁའ་བརྒྱ་བྱིན་ལ་གསོལ་བ་འདེབས།

TRUL KU NAM KHA GYA JIN LA SOL WA DEB
emanation (name) to pray

We pray to Tulku Namkha Gyajin.

མཁས་བླུ་བ་མདོ་ཤུགས་བསྟན་འཛིན་ལ་གསོལ་བ་འདེབས།

KHAE DRUB DO NGAG TAN DZIN LA SOL WA DEB
scholar adept (name) to pray

We pray to the knowledgeable adept Dongag Tandzin.

We pray to Migyur Laetro Lingpa. We pray to Gyalwang Rinchen Phuntshog. We pray to Tulku Namkha Gyajin. We pray to the knowledgeable adept Dongag Tandzin.

རིག་འཛིན་བྲིན་ལས་ལྷུན་གྲུབ་ལ་གསོལ་བ་འདེབས།

RIG DZIN TRIN LAE LHUN DRUB LA SOL WA DEB
Vidyadhara (name) to pray

We pray to Rigdzin Trinlae Lhundrub.

ཚོས་རྒྱལ་གཏིར་བདག་གླིང་པ་ལ་གསོལ་བ་འདེབས།

CHO GYAL TER DAG LING PA LA SOL WA DEB
dharma-rajā (name) to pray

We pray to Chogyal Terdag Lingpa.

ལོ་ཆེན་ཚོས་དཔལ་གྱི་མཚོ་ལ་གསོལ་བ་འདེབས།

LO CHEN CHO PAL GYAM TSHO LA SOL WA DEB
(name) to pray

We pray to Lochen Chopal Gyamtsho.

གྱལ་སྤེལ་རིན་ཆེན་རྣམ་གྱལ་ལ་གསོལ་བ་འདེབས།

GYAL SAE RIN CHEN NAM GYAL LA SOL WA DEB
bodhisattva (name) to pray

We pray to Gyalsae Rinchen Namgyal.

We pray to Rigdzin Trinlae Lhundrub. We pray to Chogyal Terdag Lingpa. We pray to Lochen Chopal Gyamtsho. We pray to Gyalsae Rinchen Namgyal.

གྲུབ་མཆོག་པདྨ་བསྟན་འཛིན་ལ་གསོལ་བ་འདེབས།

DRUB CHOG PAD MA TAN DZIN LA SOL WA DEB
adept great (name) to pray

We pray to Drubchog Padma Tandzin.

འགྲུར་མེད་ཐུན་ལའ་རྣམ་གྱལ་ལ་གསོལ་བ་འདེབས།

GYUR MED TRIN LAE NAM GYAL LA SOL WA DEB
(name) to pray

We pray to Gyurme Trinlae Namgyal.

ལྷུན་གྲུབ་བདེ་ཆེན་དོ་རྗེ་ལ་གསོལ་བ་འདེབས།

LHUN DRUB DE CHEN DOR JE LA SOL WA DEB
(name) to pray

We pray to Lhundrub Dechen Dorje.

ཀུན་བཟང་རིག་འཛིན་དོ་རྗེ་ལ་གསོལ་བ་འདེབས།

KUN ZANG RIG DZIN DOR JE LA SOL WA DEB
(name) to pray

We pray to Kunzang Rigdzin Dorje.

We pray to Drubchog Padma Tandzin. We pray to Gyurme Trinlae Namgyal. We pray to Lhundrub Dechen Dorje. We pray to Kunzang Rigdzin Dorje.

ངེས་དོན་ཆོས་ཀྱི་ཉི་མ་ལ་གསོལ་བ་འདེབས།

NGE DON CHO KYI NYI MA LA SOL WA DEB
(name) to pray

We pray to Ngedon Chokyi Nyima.

ཨོ་གྱལ་རྣམ་གྲོལ་གྱི་མཚོ་ལ་གསོལ་བ་འདེབས།

OR GYAN NAM DROL GYAM TSHO LA SOL WA DEB
(name) to pray

We pray to Orgyen Namdrol Gyamtsho.

འདིགས་བྲལ་ཡི་ཤེས་རྟོ་རྗེ་ལ་གསོལ་བ་འདིབས།

JIG DRAL YE SHE DOR JE LA SOL WA DEB
Dudjom Rinpoche to pray

We pray to Jigdral Yeshe Dorje.

དྲིན་ཅན་ཙ་བའི་གྲ་ས་ལ་གསོལ་བ་འདིབས།

DRIN CHAN TSAI WAI LA MA LA SOL WA DEB
kind root guru to pray

We pray to our most kind root guru.

We pray to Ngedon Chokyi Nyima. We pray to Orgyen Namdrol Gyamtsho. We pray to Jigdral Yeshe Dorje. We pray to our most kind root guru.

ཡི་དམ་སྐུ་བ་ཆེན་བཀའ་བརྒྱུད་ལ་གསོལ་བ་འདིབས།

YI DAM DRUB CHEN KAB GYE LA SOL WA DEB
practice deities a cycle of eight great to pray
heruka sadhanas

We pray to the deities of the Drubchen Kabgye.

མ་མོ་མཁའ་འགྲོའི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདིབས།

MA MO KHAN DRO LHA TSHOG LA SOL WA DEB
matrikas, dakinis, gods to pray
mother goddesses goddesses

We pray to the divine hosts of matrikas and dakinis.

ཆོས་སྐྱོང་མ་མགོན་ལྷ་ས་ལ་གསོལ་བ་འདིབས།

CHO KYONG MA GON CHAM DRAL LA SOL WA DEB
dharma protectors Mahakala (Ma-Ning) to pray

We pray to the dharma-protectors, Mahakala, and the rest.

We pray to the deities of the Drubchen Kabgye. We pray to the divine hosts of matrikas and dakinis. We pray to the dharma-protectors, Mahakala, and the rest.

འདི་ཁྱི་བར་དོ་གསུམ་དུ་གྱིན་གྱིས་སྒྲོབས།

DI CHI BAR DO SUM DU JIN GYI LOB
this life next life intermediate period these three in bless us

Please bless us in this life, the next and in the intermediate period.

འཁོར་བ་སྐྱུག་བཟུལ་གྱི་ཀླ་མ་ཚོ་ལས་བསྐྱལ་དུ་གསོལ།

KHOR WA DUG NGAL GYI GYAM TSHO LAE DRAL DU SOL
samsara misery of ocean from free, take out please

Please free us from the ocean of samsaric misery.

ཀླེ་མེད་སྤྱིང་པོ་ལོན་པར་བྱིན་གྱིས་རྒྱལ་བས།

KYE ME	NYING PO	LON PAR	JIN GYI LOB
<i>unborn</i>	<i>essence,</i>	<i>reach, get,</i>	<i>bless us</i>
<i>nature</i>		<i>return to</i>	

Please bless us that we may integrate with our unborn nature.

མཆོག་དང་ཐུན་མོང་དངོས་གྲུབ་སྣུལ་དུ་གསོལ།

CHOG	DANG	THUN MONG	NGO DRUB	TSAL	DU SOL
<i>supreme</i>	<i>and</i>	<i>ordinary</i>	<i>siddhi</i>	<i>grant</i>	<i>please</i>

Please grant us the supreme and general accomplishments.

Please bless us in this life, the next and in the intermediate period. Please free us from the ocean of samsaric misery. Please bless us that we may integrate with our unborn nature. Please grant us the supreme and general accomplishments.



King Tri Song Deu Tsan

THE SEVEN PRAYERS

THE PRAYER REQUESTED BY KING TRI SONG DEU TSAN

༄༅༅ དེ་ནས་ཀྱལ་པོ་ཁྲི་སྤྱི་བཙན་གྱིས་ཞུས་པམ། ཀྱེ་སྟོབ་དཔོན་ཆེན་པོ་ལགས།
བདག་དང་མ་འོངས་པའི་དད་བ་ཅན་ནམས་ཀྱི་དོན་དུ། དུས་གསུམ་བདེ་བར་གཤེགས་པ་
ཐམས་ཅད་ཀྱིས་བྱིན་གྱིས་སྟོབ་པམ། ཆོ་འདིའི་བར་ཆད་སེལ་བ་བྱི་མ་ཐུག་ཀྱི་ཆེན་པོ་མཆོག་གི་
དངོས་གྲུབ་པར་ནང་རྒྱབ་དུ་གསོལ་བ་འདེབས་པའི་ཆོས་ཤིག་ཞུ། ཞེས་ཞུས་སོ།

Then King Khri-Srong lDeu-bTsan made this request, "O Great teacher, for the sake of myself and all the faithful ones of the future, please teach us a dharma to pray morning and evening, one having the blessing of all the sugatas of the three times which will remove the obstacles of this life and enable us to later gain the supreme attainment of mahamudra."

གྲུ་ཅུའི་ཞལ་ནས། ཀྱལ་པོ་ཆེན་པོ་ལགས་པར་གསོན་ཅིག་ཅེས་གསུངས་སོ། ཐ ལྷ རྒྱ ཐ བ།

The guru replied, "Listen well to this, great king!"

ཨི་མ་ཉོ། སངས་རྒྱས་བསྟན་པ་མཁན་བྱང་བསམ་ཡས་ལ།

E MA HO	SANG GYE	TAN PA	MAD JUNG	SAM YAE	LA
<i>wonderful!</i>	<i>Buddha</i>	<i>doctrines</i>	<i>amazing</i>	<i>inconceivable</i>	<i>as regards</i>

Wonderful! As regards the amazing, inconceivable doctrines of the buddhas,

ཁྱད་པར་འཕགས་པའི་བསྟན་པ་ནམ་གསུམ་བྱོན།

KHYAD PAR	PHAG PAI	TAN PA	NAM SUM	JON
<i>especially</i>	<i>holy, noble</i>	<i>doctrines</i>	<i>three kinds</i>	<i>came, appeared</i>
(the doctrines of the three buddhas who teach tantra;)				<i>for beings</i>
(see beginning of Le'u Dun Ma.)				

Three especially exalted doctrines have arisen.

སངས་རྒྱས་ཤུག་ཐུབ་པའི་ཞིང་ཁམས་འདིར།

SANG GYE	SHA KYA	THUB PAI	ZHING KHAM DIR
<i>Buddha</i>	<i>Shakyamuni</i>	<i>realm</i>	<i>here</i>

Here in the realm of Buddha Shakyamuni

གསང་སྒྲགས་ཐེག་པ་ཆེན་པོའི་བསྟན་པ་བྱོན།

SANG NGAG	THEG PA	CHEN POI	TAN PA	JON
<i>guhyanmantra, tantra</i>	<i>yana, system</i>	<i>great</i>	<i>doctrines</i>	<i>came</i>

The doctrines of the great tantric system have come.

བསྟན་པ་རིན་པོ་ཆེ་ལ་གསོལ་བ་འདེབས།

TAN PA RIN PO CHE LA SOL WA DEB
doctrine precious to pray

We pray to these precious doctrines.

ལུ་གྲུ་པ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB
Land of Urgyan Padma Sambhava to pray

We pray to Padma Sambhava of Urgyan.

Wonderful! As regards the amazing, inconceivable doctrines of the buddhas, three especially exalted doctrines have arisen. Here in the realm of Buddha Shakyamuni the doctrines of the great tantric system have come. We pray to these precious doctrines. We pray to Padma Sambhava of Urgyan.

འོག་མིན་ལྷུན་གྲིས་གྲུབ་པའི་ཕོ་བྲང་དུ།

OG MIN LHUN GYI DRUB PAI PHO DRANG DU
Akanishta, sahajasiddhi, palace in
unexcelled effortless arising

In the effortlessly arising palace of Akanishta

དུས་གསུམ་བདེ་བར་གཤེགས་པའི་དགོངས་པ་ཡིས།

DU SUM DE WAR SHEG PAI GON PA YI
three times sugatas, buddhas idea, understanding by
(past, present, future)

Are the sugatas of the three times who with their immediacy

ས་རྩྭ་བཀའ་བཞོལ་བ་ཡིན།

MA TRAM RU TRA KA GO LOG PA YI
a great demon subdued by Heruka order, instruction wrong by

Saw the perverse instructions of Matram Rudra

འགྲོ་དུག་སེམས་ཅན་སྤྲུག་བསྐྱེད་ཉམ་ཐུག་གཞིགས།

DRO DRUG SEM CHAN DUG NGAL NYAM THAG ZIG
six realms sentient beings sorrow suffering, torment, exhaustion saw, and emanated
of samsara Heruka

Inflict terrible sufferings on the beings of the six realms.

ཐུག་ཇེ་ངོ་མཚར་ཅན་ལ་གསོལ་བ་འདེབས།

THUG JE NGO TSHAR CHAN LA SOL WA DEB
compassion wonderful having to pray

We pray to those with wonderful compassion.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདིབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the effortlessly arising palace of Akanishta are the sugatas of the three times who with their immediacy saw the terrible sufferings inflicted on the beings in the six realms by the perverse instructions of Matram Rutra. We pray to those with the wonderful compassion. We pray to Padma Sambhava of Urgyan.

ལྷང་ལོ་ཅན་གྱི་ཕོ་བྲང་དམ་བ་རུ།

CHANG LO CHANG GYI PHO DRANG DAM PA RU
Alakavati of palace holy, sacred in

In the holy palace of Alakavati

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་བཀའ་བགྲོས་མཛད།

DE ZHIN SHEG PA THAM CHE KA DRO DZAD
tathagatas, buddhas all meeting, discussion made

All the tathagatas met for discussion.

ཞི་གྲུས་དབང་དྲག་འཕྱིན་ལས་རྣམ་བཞི་ཡིས།

ZHI GYAE WANG DRAG TRIN LAE NAM ZHI YI
pacifying uncreasing overpowering destructive activities four kinds by

By means of the four activities, pacifying, increasing, overpowering, and destructive

ལོག་བ་བདུན་གྱི་བསྟན་བ་འདུལ་བར་མཛད།

LOG PA DUD KYI TAN PA DUL WAR DZAD
wrong mara, demon (Matram Rutra) of doctrines subdue, control do

They controlled the false demonic doctrines.

དུས་གསུམ་བདེ་གཤེགས་རྣམས་ལ་གསོལ་བ་འདིབས།

DU SUM DE SHEG NAM LA SOL WA DEB
three times sugatas, buddhas to pray

We pray to the sugatas of the three times.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདིབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the holy palace of Alakavati all the tathagatas met for discussion. They decided to control the false demonic doctrines by means of the four activities of pacifying, increasing, overpowering, and destroying. We pray to the sugatas of the three times. We pray to Padma Sambhava of Urgyan.

The Prayer Requested by King Tri Song Deu Tsan

RI WO	MA LA YA	NAM CHAG	BAR WAI	TSER
<i>mountain</i>	<i>(name)</i>	<i>sky-iron</i>	<i>blazing</i>	<i>peak, at</i>
<i>(iron that comes from a head of a dragon)</i>				

བདུད་པོ་མ་རྩོ་རུ་དྲག་པོས་བསྐྱེལ།

DUD PO	MA TRAM RU TRA	DRAG POE	DRAL
<i>mara</i>	<i>(name)</i>	<i>by strong destructive methods</i>	<i>kill (by Heruka)</i>

ཡིན་མོ་མ་ཚོ་གས་རྣམས་ལ་སྤྱོད་བ་མཛད།

SIN MO MA	TSHOG NAM LA	JOR WA	DZAD
<i>rakshasi, local goddesses</i>	<i>host with</i>	<i>copulated, joined</i>	<i>did (Heruka)</i>
<i>demonesses</i>			

གསང་སྐྱབས་བརྟན་པ་དང་པོ་དེ་ནས་བྱོན།

SANG **NGAG** **TAN PA** **DANG PO** **DE** **NAE** **JON**
secret mantra *doctrines* *first* *that* *from* *came*

གདུལ་བྱ་ཁྱད་པར་ཅན་ལ་གསོལ་བ་འདེབས།

DUL JA	KYAD PAR CHAN LA SOL WA DEB
<i>one to be educated,</i>	<i>special to pray</i>
<i>disciple</i>	<i>(he is worthy of recognition because he helped to make)</i>
	<i>(the tantric teachings manifest.)</i>

ཡུ་གྲུ་པར་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

On the blazing sky-iron peak of Mt. Malaya the mara Matram Rutra was killed by strong methods, and all his demoness wives were enjoyed by Heruka. The first spreading of the tantric doctrines arose from this. We pray to the special object of discipline. We pray to Padma Sambhava of Urgyan.

འོག་མིན་ཚས་ཀྱི་དབྱིངས་ཀྱི་ཕོ་བྲང་དུ།

OG MIN CHO KYI YING KYI PHO DRANG DU
Akanishta, dharmadhatu, of palace in
below none encompassing space

In the palace of Akanishta Dharmadhatu

དུས་གསུམ་སྐེ་འགག་མེད་པ་ཚས་ཀྱི་སྐུ།

DUS SUM KYE GAG MED PA CHO KYI KU
time three birth, beginning stopping without dharmakaya

Is the dharmakaya that is without beginning or end in the three times,

ཚས་ནས་ས་ནས་དག་ཡི་ནས་ལྷན་གྱིས་བྱ་བ།

CHO NAM NAM DAG YE NAE LHUN GYI DRUB
all phenomena, very pure primordially effortlessly arising
possibilities etc.

With all that can possibly occur completely pure from the very beginning and effort-
lessly arising.

སངས་རྒྱས་ཐམས་ཅད་ཐུགས་ལས་སྐྱེས་པའི་ཡབ།

SANG GYAE THAM CHAD THUG LAE KYED PAI YAB
Buddha all mind from arising, father
(all the buddhas developed his form developing (of the tantric kulas)
for Zhi-Khro purification cycle)

This is the father arisen from the minds of all the buddhas.

ཚས་སྐུ་ཀུན་དུ་བཟང་པོ་ལ་གསོལ་བ་འདེབས།

CHO KU KUN TU ZANG PO LA SOL WA DEB
Dharmakaya Samantabhadra to pray
(chief of all the peaceful forms)

We pray to dharmakaya Samantabhadra.

ཁྱུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the palace of Akanishta Dharmadhatu is the dharmakaya that is without beginning
or end in the three times. All that can possibly occur is completely pure from the very
beginning and effortlessly arising. This is the father arisen from the minds of all the
buddhas. We pray to dharmakaya Samantabhadra. We pray to Padma Sambhava of
Urgyan.

བདེ་ཆེན་ལྷན་གྱིས་བྱེད་པའི་ཞིང་ཁམས་སུ།

DE CHEN	LHUN GYI DRUB PAI	ZHING KHAM	GY
great	effortlessly arising	realm, pure land	in
happiness			

In the realm of effortlessly arising great happiness,

གདི་མུག་ནམ་དག་མེ་ལོང་ཡི་ཤེས་དང་།

TI MUG	NAM DAG	ME LONG	YE SHE	NGANG
obscuring	very pure	mirror-like	pristine wisdom	nature, state
(adarsha jnana)				

With the nature of the mirror-like radical experience which is the purification of mistaking

ནམ་པར་སྤང་མཛད་ལོངས་སྤྱོད་རྫོགས་པའི་སྐྱེ།

NAM PAR	NANG DZAD	LONG CHOD	DZOG PAI	KU
Vairocana		sambhogakaya		

Is Sambhogakaya Vairocana

སྐྱ་ཡི་རིགས་མཆོག་རིགས་ཀྱི་འཁོར་གྱིས་བསྐོར་།

KU	YI RIG	CHOG RIG	KYI KHOR	GYI KOR
body	of kula, family	excellent kula, family	of circle	by surrounded

Surrounded by his circle of the family, the excellent family of body.

བྱ་རྒྱ་རིགས་ཀྱི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས།

BUDDHA	RIG	KYI LHA	TSHOG LA	SOL WA DEB
Buddha	kula	of gods	host to	pray

We pray to the divine host of the Buddha family.

ལུ་གྱན་བསྐྱེད་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN	PAD MA JUNG NAE	LA	SOL WA DEB
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We pray to Padma Sambhava of Urgyan.

In the realm of effortlessly arising great happiness is sambhogakaya Vairocana who has the nature of the mirror-like radical experience, which is the purification of mistaking. He is surrounded by his circle of the family, the excellent family of body. We pray to the divine host of the Buddha family. We pray to Padma Sambhava of Urgyan.

ཤར་ཕྱོགས་མངོན་པར་དགའ་བའི་ཞིང་ཁམས་སུ།

SHAR CHOG NGON PAR GA WAI ZHING KHAM SU
east side, Avinandan, happiness realm in
direction manifest

In the realm of Avinandan in the east,

ཞེ་སྤང་ནམ་དག་སྤྱང་ཉིད་ཡེ་ཤེས་ངང་།

ZHE DANG NAM DAG TONG NYID YE SHE NGANG
anger very pure sunyata, pristine state
emptiness wisdom

With the nature of the radical experience of emptiness, which is the purification of anger,

དོར་ཇེ་སེམས་དཔའ་ཡོངས་སྤྱོད་ཕྱོགས་པའི་སྐུ།

DOR JE SEM PA LONG CHOD DZOG PAI KU
Vajrasattva sambhogakaya

Is sambhogakaya Vajrasattva

བྱགས་ཀྱི་རིགས་མཆོག་རིགས་ཀྱི་འཁོར་གྱིས་བསྐོར་།

THUG KYI RIG CHOG RIG KYI KHOR GYI KOR
mind of kula excellent kula of circle by surrounded

Surrounded by his circle of his family, the excellent family of mind.

དོར་ཇེ་རིགས་ཀྱི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས།

DOR JE RIG KYI LHA TSHOG LA SOL WA DEB
vajra, indestructible kula of gods host to pray

We pray to the divine host of the Vajra family.

ུཊ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the realm of Avinandan in the east is sambhogakaya Vajrasattva who has the nature of the radical experience of emptiness, which is the purification of anger. He is surrounded by his circle of the family, the excellent family of mind. We pray to the divine host of the Vajra family. We pray to Padma Sambhava of Urgyan.

ལྷོ་ཕྱོགས་དཔལ་ལྷན་མཛེས་པའི་ཞིང་ཁམས་སུ།

LHO CHOG PAL DEN DZE PAI ZHING KHAM SU
south direction splendour ornamented realm in
(Srisundari)

In the realm of Srisundari in the south,

ང་གྲུལ་ནུས་དག་མཉན་ཉིད་ཡི་ཤེས་ངང་།

NGA GYAL	NAM DAG	NYAM NYID	YE SHE	NGANG
<i>pride</i>	<i>very pure</i>	<i>perfect equality</i>	<i>pristine wisdom</i>	<i>state</i>
		<i>(samantajnana)</i>		

With the nature of the radical experience of perfect equality which is the purification of pride,

རིན་ཆེན་འབྲུང་ལྷན་ལོངས་སྤྱོད་ཇོགས་པའི་སྐུ།

RIN CHEN	JUNG DAN	LONG CHOD	DZOG PAI	KU
<i>Ratnasambhava</i>		<i>sambhogakaya</i>		

Is sambhogakaya Ratnasambhava

ཡོན་དན་རིགས་མཆོག་རིགས་ཀྱི་འཁོར་གྱིས་བསྐོར་།

YON TAN	RIG	CHOG	RIG	KYI KHOR	GYI KOR
<i>good qualities</i>	<i>kula, family</i>	<i>excellent</i>	<i>kula</i>	<i>of circle</i>	<i>by surrounded</i>

Surrounded by his circle of the family, the excellent family of good qualities.

རིན་ཆེན་རིགས་ཀྱི་ལྷ་ཆོགས་ལ་གསོལ་བ་འདེབས།

RIN CHEN	RIG	KYI	LHA TSHOG	LA	SOL WA DEB
<i>Ratna, jewel</i>	<i>kula</i>	<i>of</i>	<i>gods host</i>	<i>to</i>	<i>pray</i>

We pray to the divine host of the Ratna family.

ཡུ་གྲུན་བདུ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN	PAD MA	JUNG NAE	LA	SOL WA DEB
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We pray to Padma Sambhava of Urgyan.

In the realm of Srisundari in the south is sambhogakaya Ratnasambhava who has the nature of the radical experience of perfect equality which is the purification of pride. He is surrounded by his circle of the family, the excellent family of good qualities. We pray to the divine host of the Ratna family. We pray to Padma Sambhava of Urgyan.

བྱབ་ཕྱོགས་བདེ་བ་ཅན་གྱི་ཞིང་ཁམས་སུ།

NUB CHOG	DE WA	CHEN	GYI	ZHING KHAM	SU
<i>west direction</i>	<i>happiness</i>	<i>great</i>	<i>of</i>	<i>realm</i>	<i>in</i>
	<i>(Sukhavati)</i>				

In the realm of Sukhavati in the west,

འདོད་ཆགས་ནུས་དག་སོར་རྟོག་ཡི་ཤེས་ངང་།

DOD CHAG	NAM DAG	SOR TOG	YE SHE	NGANG
<i>desire</i>	<i>very pure</i>	<i>clearly distinguishing</i>	<i>pristine wisdom</i>	<i>state</i>
		<i>(pratekyajnana)</i>		

With the nature of the radical experience of the uniqueness of each phenomena which is the purification of desire,

སྒང་བ་མཐའ་ཡས་ཡོངས་སྤྱོད་ཇོགས་པའི་སྐྱེ།

NANG WA THA YAE LONG CHOD DZOG PAI KU

Amitabha

sambhogakaya

Is sambhogakaya Amitabha

གསུང་གི་རིགས་མཆོག་རིགས་ཀྱི་འཁོར་གྱིས་བསྐོར་རུ།

SUNG GI RIG CHOG RIG KYI KHOR GYI KOR

speech of kula supreme kula of circle by surrounded

Surrounded by his circle of the family, the excellent family of speech.

པདྨ་རིགས་ཀྱི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས་རུ།

PAD MA RIG KYI LHA TSHOG LA SOL WA DEB

lotus kula of gods host to pray

We pray to the divine host of the Padma family.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་རུ།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the realm of Sukhavati in the west is sambhogkaya Amitabha who has the nature of the radical experience of the uniqueness of each phenomena which is the purification of desire. He is surrounded by his circle of the family, the excellent family of speech. We pray to the divine host of the Padma family. We pray to Padma Sambhava of Urgyan.

གུང་ཕྱོགས་ལས་རབ་ཇོགས་པའི་ནིང་ཁམས་སྤུ།

JANG CHOG LAE RAB DZOG PAI ZHING KHAM SU

north direction

activity

supreme

completion

realm

in

(Sampannakarma)

In the realm of Sampannakarma in the north,

ཕྲག་དོག་ནུས་དག་བྱ་བ་ཡི་ཤེས་ངང་རུ།

TRAG DOG NAM DAG

jealousy very pure

JA DRUB

accomplishing tasks

YE SHE

pristine, wisdom

NANG

state

(amogasiddhi jnana)

With the nature of the accomplishing radical experience which is the purification of jealousy,

དོན་ཡོད་བྱ་བ་པ་ཡོངས་སྤྱོད་ཇོགས་པའི་སྐྱེ།

DON YOD DRUB PA LONG CHOD DZOG PAI KU

Amoghasiddhi

sambhogakaya

Is sambhogakaya Amoghasiddhi

The Prayer Requested by King Tri Song Deu Tsan

འབྲིན་ལས་རིགས་མཆོག་རིགས་ཀྱི་འཁོར་གྱིས་བསྐོར་།

TRIN LAE RIG CHOG RIG KYI KHOR GYI KOR
activity kula excellent kula of circle by surrounded

Surrounded by his circle of the family, the excellent family of activity.

ཀར་མ་རིགས་ཀྱི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས་།

KAR MA RIG KYI LHA TSHOG LA SOL WA DEB
karma kula of gods host to pray

We pray to the divine host of the Karma family.

ཡུ་གླུ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the realm of Sampannakarma in the north is sambhogakaya Amoghasiddhi who had the nature of the accomplishing radical experience which is the purification of jealousy. He is surrounded by his circle of the family, the excellent family of activity. We pray to the divine hosts of the Karma family. We pray to Padma Sambhava of Urgyan.

ཆོས་དབྱིངས་པའི་བཞུགས་ཡས་ཆེན་པོ་ན།

CHO YING ROL PAI ZHAL YAE CHEN PO NA
dharmadhātu joy, movement, mandala, great at, in rays infinitude

In the great mandala of the play of the dharmadhātu,

ཉན་མངས་དྲུག་ལྔ་བཞིས་བཞེས་གདན་སྡེང་དུ།

NYON MONG DUG NGA DZI PAI DAN TENG DU
afflictions, kleshas poisons five trampled down cushion on top of (stupidity, anger, etc)

Upon cushions of the trampled-down five afflicting poisons,

ཁྲོ་བའི་གྲུལ་པོ་ཆེ་མཆོག་ནི་རུ་ཀ།

TRO WOI GYAL PO CHEM CHOG HE RU KA
krodha, anger form king great excellent heruka, anger form

Is the king of the anger forms, Chemchog Heruka

རིགས་ལྔ་བཞེས་ཤིགས་འདུས་པའི་འཁོར་གྱིས་བསྐོར་།

RIG NGA DE SHEG DU PAI KHOR GYI KOR
kula five sugatas assembled, encompassed circle by surrounded (buddha, vajra.) (All the rough anger forms in his circle have the nature of the jinas of the five (ratna, padma, karma) (families who are here in the krodha/anger form)

Surrounded by his circle of the assembled sugatas of the five families.

ཀུན་བཟང་ཉི་ཤུ་ཀའི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདིབས།

KUN ZANG HE RU KAI LHA TSHOG LA SOL WA DEB
Samantabhadra Heruka god assembly, host to pray

We pray to Kunzang Chemchog Heruka and his divine host.

ཡུ་གྲན་པ་རྒྱ་འབྲུང་གནས་ལ་གསོལ་བ་འདིབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the great mandala of the play of the dharmadhatu, upon cushions of the trampled-down five afflicting poisons, is Chemchog Heruka, the king of anger forms, surrounded by his circle of the assembled sugatas of the five families. We pray to Kunzang Chemchog Heruka and his divine host. We pray to Padma Sambhava of Urgyan.

བྱགས་ཇེ་ཚལ་བའི་གཞལ་ཡས་ཆེན་པོ་ན།

THUG JE ROL PAI ZHAL YAE CHEN PO NA
compassion joy, play, movement mandala, sphere great in

In the great mandala of the play of compassion,

ས་བདུད་དྲིགས་བ་བཞེས་བའི་གདན་སྡེང་དུ།

MA DUD DREG PA DZI PAI DAN TENG DU
female maras, demons proud, rough trampled down cushion on top of troublemakers beings

Upon a cushion of trampled-down female demons

སངས་རྒྱལ་སྤྱུ་པོ་ཆེ་མཆོག་ཉི་ཤུ་ཀ།

NGON DZOG GYAL PO CHEM CHOG HE RU KA
complete and perfect king Chemchog Heruka (he is Chemchog or chief for his own circle)
(name of Ma-Mo Heruka)

Is Ngondzog Gyalpo Chemchog Heruka

ཡི་ཤེས་ལས་གྲུབ་ས་མཐི་འཁོར་གྱིས་བསྐོར།

YE SHE LAE DRUB MA MOI KHOR GYI KOR
jnana, from appearing, matrikas, circle by surrounded
pristine wisdom formed mother goddesses

Surrounded by his circle of the ma-mo, who arise from radical experience.

ཆེ་མཆོག་ས་མཐི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདིབས།

CHEM CHOG MA MOI LHA TSHOG LA SOL WA DEB
Chemchog matrikas god host to pray
(gods in the Kabgye Heruka sadhana)

We pray to Chemchog Ma-Mo and his divine host.

ལུ་རྒྱ་ན་པ་རྒྱ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the great mandala of the play of compassion, upon a cushion of trampled-down female demons, is Ngondzog Gyalpo Chemchog Heruka surrounded by his circle of the ma-mo, who arise from radical experience. We pray to Chemchog Ma-Mo and his divine host. We pray to Padma Sambhava of Urgyan.

ས་ཐིང་ནག་གུ་གསུམ་འབར་བའི་གཞལ་ཡས་ན།

THING NAG DRU SUM BAR WAI ZHAL YAE NA
blue-black triangular blazing, very splendid mandala, sphere in

In the blazing mandala of the blue-black triangle,

ས་རྩྱ་རུ་ཏ་བཞེས་པའི་གདན་སྡིང་དུ།

MA TRAM RU TRA DZI PAI DAN TENG DU
Matram Rutra, the great demon trampled down cushion on top of

On top of his cushion of the trampled Matram Rudra,

བྱ་གས་ཀྱི་བདག་ཉིད་བཅོམ་ཉི་རུ་ཀ།

THUG KYI DAG NYID BEN DZA HE RU KA
Mind (of all the tathagatas) nature Vajra Heruka (Yang Dag Thug of the Kabgye Heruka Sadhana)

Is Vajra Heruka with the nature of the mind of all the tathagatas,

ཁྲག་འཁྲུང་ཁྲོ་བོ་འབར་བའི་འཁོར་གྱིས་བསྐོར།

TRAG THUNG TRO WO BAR WAI KHOR GYI KOR
blood-drinking heruka anger forms blazing, ie powerful circle by surrounded

Surrounded by his circle of blazing heruka anger forms.

དཔལ་ཆེན་ཉི་རུ་ཀའི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས།

PAL CHEN HE RU KAI LHA TSHOG LA SOL WA DEB
Maha Sri Heruka gods host to pray

We pray to Sri Heruka and his divine host.

ལུ་རྒྱ་ན་པ་རྒྱ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the blazing mandala of the blue-black triangle, on top of his cushions of the trampled-down Matram Rudra, is Vajra Heruka with the nature of the mind of all the tathagatas, surrounded by his circle of blazing heruka anger forms. We pray to Sri Heruka and his host of gods. We pray to Padma Sambhava of Urgyan.

མཐིང་ནག་ཨིལས་དྲག་པོའི་གཞལ་ཡས་ནུ།

THING NAG	E	LAE	DRAG POI	ZHAL YAE	NA
<i>blue-black</i>	<i>letter 'E'</i>	<i>from</i>	<i>strong, destructive</i>	<i>mandala</i>	<i>in</i>
	<i>symbolising triangle</i>			<i>sphere</i>	

In the blue-black triangular mandala of strong activity,

གཤིན་ཇེ་ཁྱ་ཁྱང་བཟིས་པའི་གདན་སྤྱིང་དུ།

SHIN JE	CHU LANG	DZI PAI	DAN	TENG DU
<i>Yama, lord of death</i>	<i>water buffalo</i>	<i>trampled down</i>	<i>cushion</i>	<i>on top of</i>

Upon a cushion of trampled-down Yama and water-buffalo,

འཇམ་དཔལ་ཡ་མླནྟ་གཤིན་ཇེ་གཤེད།

JAM PAL	YA MAN TA KA	SHIN JE SHED
<i>Manjushri (kaya) Yamantaka</i>		<i>Yamantaka (god in the bKa'a-brGyad)</i>
		<i>(destroyer of the lord of death)</i>

Is Jampal Yamantaka Shinje Shed

གཤེད་པོ་ཁྱོ་བོ་དྲིགས་པའི་འཁོར་གྱིས་བསྐོར།

SHED PO	TRO WO	DREG PAI	KHOR	GYI	KOR
<i>butchers, killers</i>	<i>anger forms</i>	<i>rough, proud forms</i>	<i>circle</i>	<i>by</i>	<i>surrounded</i>
<i>(of sin)</i>					

Surrounded by his circle of the rough, angry killers.

གཤིན་ཇེ་གཤེད་པའི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས།

SHIN JE SHED POI	LHA	TSHOG LA	SOL WA DEB
<i>Yamantaka's</i>	<i>gods</i>	<i>host to</i>	<i>pray</i>

We pray to Yamantaka and his host of gods.

ུ་གྱན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN	PAD MA JUNG NAE	LA	SOL WA DEB
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We pray to Padma Sambhava of Urgyan.

In the blue-black triangular mandala of strong activity, upon a cushion of trampled-down Yama and water-buffalo, is Jampal Yamantaka Shinje Shed surrounded by his circle of rough, angry killers. We pray to Yamantaka and his host of gods. We pray to Padma Sambhava of Urgyan.

དམར་ནག་གྲུ་གསུམ་དབང་གི་གཞལ་ཡས་ནུ།

MAR NAG	DRU SUM	WANG GI	ZHAL YAE	NA
<i>red-black</i>	<i>triangular</i>	<i>powerful</i>	<i>mandala</i>	<i>in</i>

In the red-black triangular power mandala,

བདུད་ནག་ཕོ་མོ་བརྩིས་པའི་གདན་མྱེང་དུཾ

DUD NAG PHO MO DZI PAI DAN TENG DU
black maras, male female trampled down cushion on top of
troublesome demons

On top of cushions of trampled male and female demons,

དབང་གི་རྒྱལ་པོ་པདྨ་ཉི་ཅུ་ཀཾ

WANG GI GYAL PO PAD MA HE RU KA
king of power (overpowering activity) Heruka of the padma kula (Hayagriva)

Is Padma Heruka the king of power

པདྨ་རིགས་ཀྱི་ཁྲོ་བོ་ནམས་ཀྱིས་བསྐོར་མེ

PAD MA RIG KYI TRO WO NAM KYI KOR
lotus kula of fierce gods by surrounded

Surrounded by the fierce gods of the padma family.

རྟ་མགྲིན་དབང་གི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས་མེ

TAM DRIN WANG GI LHA TSHOG LA SOL WA DEB
Hayagriva power of gods host to pray

We pray to Tamdrin Wang and his host of gods.

ཡུ་རྒྱན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་མེ

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the red-black triangular power mandala, on top of cushions of trampled male and female demons, is Padma Heruka, the king of power, surrounded by the fierce gods of the padma family. We pray to Tamdrin Wang and his host of gods. We pray to Padma Sambhava of Urgyan.

བསྐླལ་བ་མེ་ལྷ་ར་འབར་བའི་གཞལ་ཡས་ན་མེ

KAL PA ME TAR BAR WAI ZHAL YAE NA
kalpa's end, fire like, blazing, shining mandala, in
aeon's end similar to infinitude

In the mandala which blazes like the fire at the end of the kalpa,

ཕོ་བདུད་དྲིགས་པ་བརྩིས་པའི་གདན་མྱེང་དུཾ

PHO DUD DREG PA DZI PAI DAN TENG DU
male demons arrogant demons trampled upon cushion on top of

On top of cushions of trampled, arrogant male demons

དཔལ་ཆེན་རྩི་མེ་གཞིན་ལྷ་དཔལ་བོའི་སྐྱེ།

PAL CHEN
*Maha Sri, very
mighty and splendid*

DOR JE ZHO NU
Vajrakumara, Vajrakila

PA WOI
vira's, hero's

KU
body

Is the heroic form of the very splendid Dorje Zhonu

བདུད་འདུལ་ཁྲོ་བཙུ་ཁྲ་ཐབས་འཁོར་གྱིས་བསྐོར་རྒྱུ།

DUD
*demons, enemies
of spiritual progress*

DUL
subduing

TRO CHU
ten fierce gods

TRA THAB
*twenty fierce
goddesses*

KHOR
circle

GYI KOR
by surrounded

Surrounded by a retinue of the demon-subduing ten fierce gods and twenty goddesses.

རྩི་མེ་ཕུར་པའི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས།

DOR JE PHUR PAI LHA TSHOG LA SOL WA DEB
Vajrakila gods host to pray

We pray to Dorje Phurpa and his host of gods.

ཡུ་གྲན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the mandala which blazes like the fire at the end of the kalpa, on top of cushions of trampled male demons, is the heroic form of the very splendid Dorje Zhonu, surrounded by a retinue of the demon-subduing ten fierce gods and twenty goddesses. We pray to Dorje Phurpa and his host of gods. We pray to Padma Sambhava of Urgyan.

པདྨ་དབང་གི་གཞལ་ཡས་ཆེན་པོ་ནུ།

PAD MA WANG GI ZHAL YAE CHEN PO NA
lotus (Padma Kula) power of mandala great in

In the great mandala of Padma Wang,

ས་ཆགས་པདྨ་འབར་བའི་གདན་སྤྱིང་དུ།

MA CHAG PAD MA BAR WAI DAN TENG DU
free of desire lotus shining cushion on top of

Upon a cushion of the shining lotus of freedom from desire,

བཅོས་ལྷན་མགོན་པོ་ཡེ་ཤེས་ཚེ་དཔག་མེད།

CHOM DAN GON PO YE SHE TSHE PAG MED
*Bhagawan natha, benefactor jnana, pristine wisdom
finished all sin, has all qualities, gone from samsara*

Is the divine benefactor, Yeshe Tshepagme,

འཆི་མེད་ཆེ་ཡི་ལྷ་ཚོགས་ནམས་ཀྱིས་བསྐོར།

CHI MED TSHE YI LHA TSHOG NAM KYI KOR
undying life of gods hosts by surrounded

Surrounded by the host of gods of deathless life.

དྲ་རྩེ་ཆེ་ཡི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས།

DOR JE TSHE YI LHA TSHOG LA SOL WA DEB
vajra, indestructible life of gods host to pray

We pray to Vajra Ayush and his host of gods.

ལུ་གྲན་པ་ལྷ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the great mandala of Padma Wang, upon a cushion of the shining lotus of freedom from desire, is the divine benefactor, Yeshe Tshepagme, surrounded by the host of gods of deathless life. We pray to Vajra Ayush and his host of gods. We pray to Padma Sambhava of Urgyan.

དུར་བྲོད་རྩམ་བཞིན་མོལ་པའི་གཞལ་ཡས་ན།

DUR TRO NGAM JID ROL PAI ZHAL NAE NA
cemetery very frightening, joy, movement mandala, in
awesome infinitude

In the joyous mandala of the very frightening cemetery,

དེ་ར་གན་རྒྱལ་བཞིས་པའི་གདན་སྟེང་དུ།

TI RA GAN KYAL DZI PAI DAN TENG DU
dead body arms and legs spread out trampled down cushion on top of

On top of cushions of prostrate trampled corpses,

ཡུམ་ཆེན་བྲོ་མོ་དྲ་རྩེ་པག་མའི་སྐུ།

YUM CHEN TRO MO DOR JE PHAG MOI KU
great mother fierce lady Vajravarahi body

Is the Great Mother, fierce Dorje Phagmo,

མ་མོ་མཁའ་འགྲོ་སྐུ་ཚོགས་འཁོར་གྱིས་བསྐོར།

MA MO KHAN DRO NA TSHOG KHOR GYI KOR
matrikas dakinis many different retinue by surrounded

Surrounded by a retinue of many different matrikas and dakinis.

དོ་རྩེ་ན་ལ་འབྱོར་མའི་ལྷ་ཚོ་གསེང་ལ་གསོལ་བ་འདི་བསམ།

DOR JE NAL JOR LHA TSHOG LA SOL WA DEB
Vajra Yogini's gods host to pray

We pray to Dorje Naljorma and her host of gods.

ཡུ་གྲན་པ་རྒྱ་འབྱུང་གནས་ལ་གསོལ་བ་འདི་བསམ།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the joyous mandala of the very frightening cemetery, on top of cushions of prostrate and trampled corpses, is the Great Mother, fierce Dorje Phagmo, surrounded by a retinue of many different matrikas and dakinis. We pray to Dorje Naljorma and her host of gods. We pray to Padma Sambhava of Urgyan.

གྱ་གར་དོ་རྩེ་གདན་གྱི་ཤོ་བྲང་དུ།

GYA GAR DOR JE DAN GYI PHO DRANG DU
India indestructible seat of palace, great place at, in of enlightenment

At the palace of Bodh Gaya in India

གྱུ་འབྲས་བདེན་པས་འགྲོ་བའི་དོན་མཛད་ཅིང་།

GYU DRAE DEN PAE DRO WAI DON DZAD CHING
cause result truth, by beings benefit doing, making (karma)

Is he who acts for the benefit of beings by teaching the truth of karma,

སྡེ་སྡོད་གསུམ་གྱི་བསྐྱན་པའི་གྲུལ་མཚན་བཙུགས་།

DE NOD SUM GYI TAN PAI GYAL TSHAN TSUG
tripitaka of doctrines victory banner erected, raised aloft (vinaya, sutra, abhidharma,) (and here also tantra)

The one who raised the victory banner of the doctrines of the Tripitaka,

ཉན་ཐོས་བྱང་ཆུབ་སེམས་དཔའི་འཁོར་གྱིས་བསྐོར་།

NYAN THO JANG CHIB SEM PAI KHOR GYI KOR
sravakas bodhisattvas circle by surrounded

Surrounded by his circle of sravakas and bodhisattvas.

ལྷུལ་སྐུ་ཤུག་ཐུབ་པ་ལ་གསོལ་བ་འདི་བསམ།

TRUL KU SHAK YA THUB PA LA SOL WA DEB
nirmanakaya Shakyamuni to pray

We pray to nirmanakaya Shakyamuni.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

At the palace of Bodh Gaya in India is he who acts for the benefit of beings by teaching the truth of karma, the one who raised the victory banner of the doctrines of the Tripitaka, surrounded by his circle of sravakas and bodhisattvas. We pray to nirmanakaya Shakyamuni. We pray to Padma Sambhava of Urgyan.

ནྟ་ན་ཀོ་ཤ་ཁུ་ཡི་ཐོ་བྲང་རྩེ།

DA NA KO SHA LU YI PO DRANG DU
Dhanakosha lake nagas, snake gods of palace in
(in Urgyan)

In the palace of the nagas at Dhanakosha

ཐུགས་རྗེའི་སྒྲོབས་ཀྱིས་འགོ་བའི་དོན་ལ་བྱོན།

THUG JEI TOB KYI DRO WAI DON LA JON
compassion's power, strength by beings benefit for came

Is he who came in order to benefit beings by the power of his compassion,

རྒྱལ་བའི་དགོངས་པས་འགོ་དྲུག་རང་གྲོལ་མཛད།

GYAL WAI GONG PAE DRO DRUG RANG DROL DZAD
jina's acuity beings in the six self-liberate do, make
realms of samsara

The one who brings self-liberation to the beings of the six realms with the acuity of the buddhas,

མཁའ་འགོ་སྟེ་ལྔ་མ་མའི་འཁོར་གྱིས་བསྐོར།

KHA DRO DE NGA MA MOI KHOR GYI KOR
dakinis groups, five matrikas, circle by surrounded
kulas mother goddesses

Surrounded by his circle of matrikas and five family dakinis.

སྐུལ་སྐྱེད་གཤམ་རབ་རྩི་ལ་གསོལ་བ་འདེབས།

TRUL KU GA RAB DOR JE LA SOL WA DEB
nirmanakaya Prahevajra, Anandavajra to pray

We pray to nirmanakaya Anandavajra.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the palace of the nagas at Dhanakosha is he who came in order to benefit beings by the power of his compassion, the one who brings self-liberation to the beings in the six realms with the acuity of the buddhas, surrounded by his circle of matrikas and five dakinis. We pray to nirmanakaya Anandavajra. We pray to Padma Sambhava of Urgyan.

གྱ་ནག་རི་བོ་ཅེ་ལྷའི་ཕོ་བྲང་དུ།

GYA NAG	RI WO TSE NGAI	PHO DRANG	DU
<i>China</i>	<i>five-peaked mountain sacred to Manjusri (Wu t'ai Shan)</i>	<i>palace</i>	<i>at</i>

In the palace of the five-peaked mountain in China

སངས་རྒྱས་སྐྱེ་ཡི་སྦྱུལ་བ་མཇས་པའི་དབྱངས།

SANG GYE	KU YI	TRUL PA	JAM PAI JANG
<i>Buddha</i>	<i>body of</i>	<i>emanation</i>	<i>Manjughosha, Manjusri</i>

Is Manjughosha, body emanation of the buddhas,

སྤང་འོག་ཕྱོགས་བཞིར་སྐྱེ་ཡི་འགྲོ་དོན་མཇེད།

TENG OG	CHOG ZHIR	KU YI	DRO DON	DZAD
<i>above below</i>	<i>direction four, in</i>	<i>body by</i>	<i>beings benefit</i>	<i>doing</i>
<i>(i.e. everywhere)</i>		<i>(the three kayas are inseparable and although the Body, Speech or Mind aspects may be individually emphasised, they are always present together.)</i>		

Who benefits beings with his body in the four directions, and above and below,

སྐྱེ་ཡི་བྱང་ཆུབ་སེམས་དཔའི་འཁོར་གྱིས་བསྐོས།

KU YI JANG CHUB SEM PAI	KHOR GYI KOR
<i>body of bodhisattvas</i>	<i>circle by surrounded</i>
<i>(those belonging to Manjusri's group)</i>	

Surrounded by his circle of the bodhisattvas of body.

འཕགས་པ་འཇས་དཔལ་གྱི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས།

PHAG PA	JAM PAL GYI LHA	TSHOG LA	SOL WA DEB
<i>arya, noble, saintly</i>	<i>Manjusri of</i>	<i>gods host to</i>	<i>pray</i>

We pray to Arya Manjusri and his host of gods.

ཨུ་གྱ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN	PAD MA JUNG NAE	LA SOL WA DEB
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We pray to Padma Sambhava of Urgyan.

In the palace of the five-peaked mountain in China is Manjughosha, the body emanation of the buddhas, who benefits beings with his body in the four direction, and above and below, surrounded by his circle of the bodhisattvas of body. We pray to Arya Manjusri and his host of bodhisattvas of body. We pray to Padma Sambhava of Urgyan.

གནས་ཆེན་རི་པོ་ཏ་ལ་འེ་པོ་བྱང་དུ།

NAE CHEN RI PO TA LAI PHO DRANG DU
great place, holy site Potala Mountain palace in

At the holy site of the palace of Potala Hill

སངས་རྒྱས་གསུང་གི་སྒྲུབ་པ་སྤྲུན་རས་གཟིགས།

SANG GYAE SUNG GI TRUL PA CHAN RAE ZIG
buddhas (all) speech of emanation, incarnation Avalokitesvara

Is Avalokitesvara, the speech emanation of the buddhas,

སྤྱོད་འོག་ཕྱོགས་བཞིར་གསུང་གིས་འགྲོ་དོན་མཛད།

TENG OG CHOG ZHIR SUNG GI DRO DON DZAD
above below direction four, in speech by beings benefit doing

Who benefits beings with his speech in the four directions and above and below,

གསུང་གི་བྱང་ཆུབ་སེམས་དཔའི་འཁོར་གྱིས་བསྐོས།

SUNG GI JANG CHUB SEM PAI KHOR GYI KOR
speech of bodhisattvas circle by surrounded

Surrounded by his circle of the bodhisattvas of speech.

སྤྲུན་རས་གཟིགས་ཀྱི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས།

CHAN RAE ZIG KYI LHA TSHOG LA SOL WA DEB
Avalokitesvara of gods host to pray

We pray to Avalokitesvara and his host of gods.

ཕུ་རྒྱན་བསྐྱེད་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

At the holy site of the palace of Potala Hill is the speech emanation of the buddhas, Avalokitesvara who benefits beings with his speech in the four directions, and above and below, surrounded by his circle of the bodhisattvas of speech. We pray to Avalokitesvara and his host of gods. We pray to Padma Sambhava of Urgyan.

གནས་མཆོག་ལྷ་ལོ་ཅན་གྱི་པོ་བྱང་དུ།

NAE CHOG CHANG LO CHAN GYI PHO DRANG DU
place holy, excellent Alakavati of palace in

At the holy site of the palace of Alakavati

སངས་རྒྱས་ཐུགས་ཀྱི་སྤྲུལ་བ་དྲི་ཐེ་འཛིན་ཅེ།

SANG GYAE THUG GYI TRUL PA DOR JE DZIN
buddha mind of emanation Vajrapani

Is Vajrapani, the mind emanation of the Buddhas

སྤྲིང་འོག་ཕྱོགས་བཞིར་ཐུགས་ཀྱི་འགྲོ་དོན་མཛད་ཅེ།

TENG OG CHOG ZHIR THUG KYI DRO DON DZAD
above below direction four, in mind of beings benefit doing

Who benefits beings with his mind in the four directions and above and below,

ཐུགས་ཀྱི་བྱང་རྒྱལ་སེམས་དཔའི་འཁོར་གྱིས་བསྐོར་ཅེ།

THUG KYI JANG CHUB SEM PAI KHOR GYI KOR
mind of bodhisattvas' circle by surrounded

Surrounded by his circle of the bodhisattvas of mind.

ཕྱག་ན་དྲི་ཐེ་འོ་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས་ཅེ།

CHAG NA DOR JEI LHA TSHOG LA SOL WA DEB
Vajrapani's gods host to pray

We pray to Vajrapani and his host of gods.

ཁྱུ་རྒྱན་པ་དྲུ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་ཅེ།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

At the holy site of the palace of Alakavati is Vajrapani, the mind emanation of the buddhas, who benefits beings with his mind in the four directions and above and below, surrounded by his circle of the bodhisattvas of mind. We pray to Vajrapani and his host of gods. We pray to Padma Sambhava of Urgyan.

སྤྲིང་ཕྱོགས་ནས་པར་རྒྱལ་པའི་ཁང་བཟང་དུ་ཅེ།

TENG CHOG NAM PAR GYAL WAI KHANG ZANG DU
upper direction Vijayanti, completely victorious palace (in Rupaloka) in
(on top of Mt. Meru)

At the palace of Vijayanti up above

འཕགས་པ་འཇམ་དཔལ་ཐུགས་ཀྱི་དགོངས་པ་ཡིས་ཅེ།

PHAG PA JAM PAL THUG KYI GONG PA YI
arya, noble Manjusri mind of acuity by

By the acuity of arya Manjusri's mind

ལྷ་དབང་བརྒྱུན་གནས་སུ་གསང་ལྔགས་བྱོན་མེད།

LHA WANG GYA JIN	NAE	SU	SANG NGAG	JON
Sevindra Satakratu	place	in, to	vajrayana, tantric system	came
(king of the gods)				

The vajrayana came to the place of Devindra Satakratu and

ཆོས་བྱ་འབྲུམ་དང་བཅས་ཏེ་མངོན་སངས་རྒྱས་མེད།

TSHOM BU	BUM	DANG CHAE	TE	NGON	SANG GYE
groups	hundred thousand	together	thus	manifest,	full buddhahood
(i.e. beings,)	(i.e. very many, all)				(vidyadhara's stage)
(the gods in his realm)					

A hundred thousand gods gained buddhahood.

ལྷ་ཡི་རིག་འཛིན་ནམས་ལ་གསོལ་བ་འདེབས་མེད།

LHA YI	RIG DZIN	NAM	LA	SOL WA DEB
gods	of	vidyadharas	to	pray

We pray to the vidyadharas of the gods.

ཡུ་གྲུན་བདེ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས་མེད།

UR GYAN	PAD MA	JUNG NAE	LA	SOL WA DEB
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We pray to Padma Sambhava of Urgyan.

At the palace of Vijayanti up above, the vajrayana came to the place of Devindra Satakratu by the acuity of arya Manjushri's mind, and a hundred thousand gods gained buddhahood. We pray to the vidyadharas of the gods. We pray to Padma Sambhava of Urgyan.

འོག་ཕྱོགས་ཀྱི་མཚོ་ཆེན་པོའི་གདིང་རིམ་དུ་མེད།

OG	CHOG	GYA TSHO	CHEN POI	TING	RIM DU
below, lower	direction	ocean	great	depth	inside

In the depth of the great ocean below

འཕགས་པ་སྤྲུལ་རས་གཟིགས་ཀྱི་དགོངས་པ་ཡིས་མེད།

PHAG PA	CHAN RAE	ZIG	KYI	GONG PA	YI
Arya	Avalokitesvara,	Chenresig	of	acuity	by

By the acuity of Arya Avalokitesvara

ལྷ་རྒྱལ་འཛིན་པོའི་གནས་སུ་གསང་ལྔགས་བྱོན་མེད།

LU GYAL	JOG POI	NAE	SU	SANG NGAG	JON
Nagaraja	Taksaka	place, realm	in, to	vajrayana	came
(king of the naga snake gods)					

The vajrayana came to the place of Nagaraja Taksaka and

མི་ཡི་རིག་འཛིན་ནུས་ས་ལ་གསོལ་བ་འདི་བསམ།

MI YI RIG DZIN NAM LA SOL WA DEB
human of vidyadharas to pray

We pray to the vidyadharas of the humans.

ལུ་རྒྱན་པ་རྒྱ་འབྲུང་གནས་ལ་གསོལ་བ་འདི་བསམ།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB
We pray to Padma Sambhava of Urgyan.

At the blazing peak of Mt. Malaya, the mountain of fire, the vajrayana came to the place of king Jha by means of the acuity of Vajrapani's mind, and all the people with good karma gained enlightenment. We pray to the vidyadharas of the humans. We pray to Padma Sambhava of Urgyan.

ནུབ་ཕྱོགས་ལུ་རྒྱན་དབང་གི་ཕོ་བྲང་དུ།

NUB CHOG UR GYAN WANG GI PHO DRANG DU
western direction Urgyan, Oddiyana power of palace in

In the palace of power at Urgyan in the western direction

བདེ་གཤེགས་སྐྱུ་གསུང་བུགས་ཀྱི་སྤུལ་པ་སྟེ།

DE SHEG KU SUNG THUG KYI TRUL PA TE
sugatas body speech mind of emanation thus
(of ten directions and three times) (Padma Sambhava)

Is the emanation of the Sugata's body, speech and mind

འཛམ་བུའི་གླིང་དུ་འགྲོ་བའི་དོན་ལ་བྱུང་།

DZAM BU LING DU DRO WAI DON LA JON
Jambudvīpa, the world in beings' benefit for came
and especially the Indian area

Who came to Jambudvīpa in order to benefit beings,

རིག་འཛིན་མཁའ་འགྲོ་མང་པོའི་འཁོར་གྱིས་བསྐོར་།

RIG DZIN KHAN DRO MANG POI KHOR GYI KOR
vidyadharas dakinis many circle by surrounded

Surrounded by his circle of many vidyadharas and dakinis.

པ་རྒྱ་འབྲུང་གནས་ཀྱི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདི་བསམ།

PAD MA JUNG NAE KYI LHA TSHOG LA SOL WA DEB
Padma Sambhava of gods host to pray

We pray to Padma Sambhava and his divine hosts.

ཁྱུ་རྒྱན་བདུ་འབྱུང་གནས་ལ་གསོལ་བ་འདིབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the palace of power at Urgyan in the western direction is the emanation of the Sugata's body, speech and mind who came to Jambudvipa in order to benefit beings, surrounded by his circle of many vidyadharas and dakinis. We pray to Padma Sambhava and his divine hosts. We pray to Padma Sambhava of Urgyan.

ཆོས་སྐུ་ལོངས་སྐུ་སྤྱལ་སྐུ་ཡང་སྤྱལ་དང་།

CHOE KU LONG KU TRUL KU YANG TRUL DANG

dharmakaya sambhogakaya nirmanakaya further emanations and

To dharmakaya, sambhogakaya, nirmanakaya and the further emanations, and

འདས་དང་མ་གྲོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DUE SUM GYI

past and future present times three of

To all the buddhas of the three times of past, present and future, and

ཐོགས་བརྒྱའི་སངས་རྒྱས་མ་ལུས་ཐམས་ཅད་ལ།

CHOG CHUI

SANG GYAE MA LUE

THAM CHAD

LA

ten directions (i.e. everywhere)

buddhas

without exception

all

to

Of the ten directions — to all of you, without exception,

བདག་ཅག་ལུས་ངག་ཡིད་གསུམ་གྱས་པ་ཡིས།

DAG CHAG LU

NGAG YID

SUM

GUE PA

YI

we

body

speech

mind

three

devotion

by

With the devotion of our body, speech and mind

ཡིད་གཉིས་ཐེ་ཚོམ་མེད་པར་གསོལ་བ་འདིབས།

YID NYI

THE TSHOM

MED PAR

SOL WA DEB

two minds, may be or not

doubt

without

pray

We pray without the least doubt or uncertainty.

To dharmakaya, sambhogakaya, nirmanakaya and the further emanations, and to all the buddhas of the three times of past, present and future, and of the ten directions—to all of you, without exception, we pray without the least doubt or uncertainty with the devotion of our body, speech and mind.

རྒྱལ་པོ་ཆེན་པོ་ཆོ་འདིའི་ཁྲིའི་གྲགས་དང་འདྲུ་འཛིའི་དབང་དུ་མ་སོང་བར་དུས་རྒྱན་དུ་གསོལ་བ་ཐོབ།

གསང་སྤྲགས་ཀྱི་རྩ་བ་དམ་ཚིག་ཡིན།

དམ་ཚིག་གི་རྩ་བ་མས་གསུང་བརྩོན་འབྲུས་ཡིན།

དེ་གཉིས་ཀྱི་རྩ་བ་ལྷ་ས་དང་ཡི་དམ་ལ་གསོལ་བ་འདེབས་པ་ཡིན་པས་བཙའ་བླ་མ་ཅན་གྱིས་
 ཉམས་སྲུ་ལྷངས་ན་ཆེ་འདིར་ཡུག་གྱུ་ཆེན་པོ་མཆོག་གི་དངོས་གྲུབ་ཐོབ་པར་འགྲུར་ཞེས་གསུངས་སོ།

“Great king you must pray like this continuously all your life and avoid going under the power of pride, fame and social diversions. This is the root vow of the tantric system. The root of the tantric vows is reverent devotion and diligence, and the root of these two is praying to one’s guru and yidam. Therefore, if diligent people do this practice then they will gain the supreme accomplishment of mahamudra in this very life.”



Lady Yeshe Tsogyal

THE PRAYER REQUESTED BY KHANDRO YESHE TSHOGYAL

དེ་ནས་མཁའ་འགྲོ་ཡེ་ཤེས་མཚོ་རྒྱལ་གྱིས་ལྷན་པམ། གྲེ་སྒྲོབ་དཔོན་ཆེན་པོ་ལགས།
སྤྱིར་སངས་རྒྱས་ཤྲུག་ཕྱབ་པའི་ཞིང་ཁམས་འདིར་ཐེག་པ་ཆེན་པོའི་གསང་སྤྲུགས་བྱོན་པ་འགྲོ་བ་
ཡོངས་ལ་བཀའ་བྱིན་ཆེ་ལགས། གསང་སྤྲུགས་ཀྱི་ལྷ་ཐམས་ཅད་ཀྱི་སྐུའི་ངོ་བོ་དོན་རྩིས་འབྲང་
ཅལ། གསུང་ཐེག་པ་ཆེན་པོའི་མན་ངག་གིས་འགྲོ་བ་འདྲིན། ཐུགས་ཀྱི་དགོངས་པ་ནས་མཁའ་
ལ་ཉི་མ་ཤར་བ་ལྟ་བུའི་དགོངས་པ་ཟབ་མོ་མངའ་བ། བདེ་གཤེགས་ཀྱན་འདུས་པ་སྤྱོད་འབྱུང་
གནས་ཉིད་ལས་ལྷག་པའི་སངས་རྒྱས་ནི་བདག་འདྲ་ཡེ་ཤེས་མཚོ་རྒྱལ་གྱིས་གཞན་དུ་བཅའ་དུ་
མི་རྟོན་པར་འཁུམས་ལགས་པས། བདག་ལ་ཚིག་ཉུང་ལ་དོན་འདུས་པ། དོན་བཟང་ལ་བྱིན་
རྒྱལ་པམ་ཆེ་པ། གྲུ་བྱ་ཉིད་ལ་གསོལ་བ་བདེ་བ་པ་ཅན་གྱིས་བྱིན་རྒྱལ་པམ་ནས་མཁའ་ལྷན་ལྷར་
གཡོ་རྒྱས་པ། བདག་ཐ་མལ་བ་རྣམས་ཀྱིས་བོད་ཡུལ་དུ་གསོལ་བ་བདེ་བ་པས།
གྲུ་བྱ་ཉིད་སྤར་ཅུ་རྒྱ་དུ་གཤེགས་པའི་དུས་སུ་མཁའ་འགྲོའི་གླིང་ནས་ཐུགས་རྗེས་བོད་ཀྱི་དད་པ་
ཅན་གྱི་གནས་སུ་བྱོན་དེ་བྱིན་གྱིས་བསྐྱོབ་རྒྱས་པ་ཞིག་ལྷ་ཞེས་ལྷན་པས།

Then Khandro Yeshe Tshogyal made this request: "Oh, great teacher! In general, that the tantric mahayana should appear in this realm of Buddha Sahakyamuni (i.e. Jambudvīpa) is a very great kindness to all beings. And in particular you, Dorje Thod Treng Tsal, are the real nature of the bodies of all the gods of the vajrayana. Your speech is the esoteric doctrines of the mahayana by which beings are led out of samsara. Your mind's acuity is the profound awakening which is like the sun rising in the the sky. Padma Sambhava, you encompass all the sugatas, those who are happily liberated. Nowhere and never could I, Yeshe Tshogyal, find a more perfect buddha than you. So please grant me the great blessing of the full deep meaning clearly and briefly expressed. Guru, just to pray to you has the power to move blessings to us like clouds across the sky.

Guru, due to the prayers of all we ordinary people in Tibet, when later you have gone to Odiyana⁸ you must come with compassion from the island of the dakinis to the abodes the faithful people of Tibet. I request this from you whose blessings are powerful."

བཀའ་སྤྱུལ་པ། ཉོན་ཅིག་ཇོ་མོ་མཚོ་རྒྱལ།
ཁམས་གསུམ་གྱི་སེམས་ཅན་ཐམས་ཅད་ཉོན་མོངས་པའི་དབང་གིས་རྟོག་པས་ཁ་འབྲུམས་གིང་

⁸ Here, Odiyana refers to wherever Padma Sambhava is staying—Zangdopalri or elsewhere.
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གཉིས་སྒྲིབ་གི་རྟོག་པར་བརྒྱུད་བས་འབྲུལ་བ་ཡིན། ང་ཉིད་ཚོས་སྐྱའི་སངས་རྒྱས་ཐམས་ཅད་
 གྱིས་བྱིན་གྱིས་བསྐྱབས། འོངས་སྤྱོད་ཚོགས་པའི་སངས་རྒྱས་ཐམས་ཅད་གྱིས་དབང་བསྐྱར།
 སྤྱུལ་པའི་སྐྱའི་སངས་རྒྱས་དང་བྱང་རྒྱལ་སེམས་དཔའ་ཐམས་ཅད་གྱིས་བཀའ་བབྲོས་ཏེ་ལྷོ་འཛམ་
 བྱ་གླིང་དུ་བྱོན། ཁྱད་པར་བོད་ཡུལ་ཐུན་པའི་གླིང་དུ་སངས་རྒྱས་ཀྱི་བསྟན་པ་དར་བར་བྱ་བ་དང་།
 གསང་སྤྱགས་འབྲས་བུའི་ཚོས་གྱིས་འབྲོ་བ་འབྲེན་པའི་བྱིས་ཅིན་ཆེན་མཆོ་གླིང་བསྐྱའི་སྤྱོད་པོ་ལ།
 རང་བྱུང་སྤྱུལ་པའི་སྐྱ་རུ་བན་ཡིས་འོངས། གང་ཞིག་ལས་ཅན་སྐྱེས་བྱ་དད་པ་ཅན་
 བདག་ལ་གདུང་བའི་སེམས་གྱིས་གསོལ་འདེབས་ན། རྒྱ་འབྲས་རྟོན་འབྲེལ་སྟོན་ལས་ཁྱད་པར་
 གྱིས་། སངས་རྒྱས་གཞན་ལས་བདག་ཉིད་ཐུགས་རྩིས་སྤྱོད་མཆོ་རྒྱལ་མས་པས་རྒྱན་དུ་
 གསོལ་བ་ཐོབ། ཅེས་གསུངས་སོ།

Padma Sambhava replied, "Listen well, Lady Tshogyal!

"Due to the power of the afflictions all the beings of the three worlds go wander-
 ing in conceptualisation and the confusion caused by holding to the notions of dual-
 ised appearances.

I have been blessed by all the dharmakaya buddhas. I have been given initiation
 and power by all the sambhogakaya buddhas, and I have met and discussed with all
 the nirmanakaya buddhas and bodhisattvas, and then I came to the southern (conti-
 nent) of Jambudvīpa. In particular I, the self-existing nirmanakaya, appeared from a
 symbol (a letter Hri and a vajra) on top of a lotus stem in the jewel lake (Dhanakosha)
 in order to spread the doctrines of the Buddha in the benighted land of Tibet and to
 guide beings by the Vajrayana Result Dharma⁹.

Due to the connection of cause and effect and my special prayer of aspiration, if those for-
 tunate people who have faith pray to me with loving, yearning minds, my compassion will
 come quicker than that of any other buddha. Tshogyal, you must always pray with devotion!"

དེའི་དུས་སུ་ཞལ་ལྷོ་རུ་བ་དུ་གཟུགས་ཏེ་ཅིན་པོ་ཆེ་དང་རུས་པའི་རྒྱན་སྟོན་ཆོགས་གྱིས་བརྒྱན་
 ཐུག་གཡས་པས་ཐོད་པའི་རྒྱ་སྤྱོད་འབྲེལ་གཡོན་པ་ཐོ་མོ་མཆོ་རྒྱལ་གྱི་སྤྱོད་ཐོག་དུ་བཞག་སྟེ་
 འདི་སྐད་ཅེས་གསུངས་སོ།

At that time Padma Sambhava was facing towards the south-west and he was
 adorned with many different jewel and bone ornaments. With his right hand he was
 sounding a skull damaru while his left hand was placed on the crown of Lady
 Tshogyal's head. Then he spoke these words:

⁹ The practice of living as if the result was already attained.

ཨུ མ་མ་ཉི། འདི་ནས་ཉི་མ་ལྷོ་ནུབ་མཚམས་ཤིང་ན།

E MA HO DI NAE NYI MA LHO NUB TSAM SHED NA
wonderful here from sun (set) south-west side, area at, in

Wonderful! In the area south-west of here, towards the setting sun,

གནས་ཆེན་དེ་མེ་བཀད་ན་གྱི་ནུབ་ཕྱོགས་ན།

NAE CHEN DOR JE DAN GYI NUB CHOG NA
place great (i.e.holy) Buddha Gaya of west direction at

To the west of the holy place of Dorje Dan,

ང་ཡབ་སླིང་ཕྱན་ཆ་བྱིད་སྲིན་པོའི་ཡུལ།

NGA YAB LING TRAN ZA JED SIN POI YUL
Camaradvipa (the small island where Zangdoptri is situated) small cannibal rakshas, fierce demonic barbarians country

Lies the country of the cannibal rakshas, the small island of Ngayab,

དུས་གསུམ་སངས་ལྷན་ནམས་ཀྱིས་བྱིན་བསྐྱབས་པའི།

DU SUM SANG GYE NAM KYI JIN LAB PAI
times three buddhas by blessed, purified

Which has been blessed by the buddhas of the three times.

སླིང་མཆོག་ཁྱད་པར་ཅན་ལ་གསོལ་བ་འདེབས།

LING CHOG KHYAD PAR CHAN LA SOL WA DEB
island excellent special to pray

We pray to this special, excellent island.

ཅུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

Wonderful! In the area south-west of here, towards the setting sun, to the west of the holy place of Dorje Dan, lies the country of the cannibal rakshas, the small island of Ngayab, which has been blessed by the buddhas of the three times. We pray to this special, excellent island. We pray to Padma Sambhava of Urgyan.

ཧྲུང་སྤྱི་གྱི་བསྐྱལ་པ་དང་པོ་འདས་པའི་དུས།

HUNG NGON GYI KAL PA DANG PO DAE PAI DUE
vocative and five former kalpa, aeon first ending time (very, very long ago)

Hung! At the end of the first of the former kalpas

མ་རྩྭ་བསྐྱེད་པའི་རྒྱུ་བརྒྱད་ལེམ་

MA TRAM RU TRA

name of the great demon

who was destroyed by Heruka

DRAL WAI

killing

DZE

articles, parts

GYAD

eight to,

*(two arms, two legs, head, upper torso,
lower torso, and genitals)*

LA

regarding

The eight articles from the killing of Matram Rudra

གསང་པུགས་འབྱོན་པའི་གནས་བརྒྱད་བྱིན་གྱིས་བརྒྱབསམ་

SANG NGAG JON PAI

tantric,

guhyanmantra

NAE

coming (i.e. the holy place

places where the tantras

were taught and practised)

GYAD

eight

JIN GYI LAB

blessing

(the eight places where the parts of the demon's body)

(landed after they were thrown by Heruka)

Gave rise to the eight blessed places special to tantra.

ཅི་ད་ཡུ་རྒྱན་གནས་སུ་བབས་པ་ལསམ་

TSI TA

citta, heart

(but Nyingmapa believe that)

(this refers to the genitals)

UR GYAN

Odiyana

(here this means wherever Padma Sambhava)

(is staying i.e. now it is Zangdopalri)

NAE

country

in

SU

fell

BAB PA

from this

LE

The citta fell in the land of Urgyan.

ནྟེན་འབྲེལ་བྱད་པར་ཅན་ལ་གསོལ་བ་འདེབསམ་

TEN DREL

connection (i.e. this land

is not an ordinary place)

KHYAD PAR CHAN

special,

very important

LA

to

SOL WA DEB

pray

We pray to the very special connection arising from this.

ཡུ་རྒྱན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབསམ་

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

Hung! At the end of the first of the former kalpas the eight articles from the killing of Matram Rudra gave rise to the eight blessed places special to tantra. The citta fell in the land of Urgyan—we pray to the very special connection arising from this. We pray to Padma Sambhava of Urgyan.

རྩི་ཇེ་ཕག་མོས་བྱིན་གྱིས་བརྒྱབས་པའི་གནསམ་

DOR JE PHAG MOE

by Vajravarahi

JIN GYI LAB PAI

blessed

NAE

place

Blessed by Dorje Phagmo,

མ་མོ་མཁའ་འགོ་ཐམས་ཅད་འདྲ་བའི་གླིང་།

MA MO KHAN DRO THAM CHE DU WAI LING
mother goddesses dakinis all gathering island, place

This is the island where all the mamo and dakinis gather, and where

གསང་སྒྲགས་བད་ཡི་རང་སྒྲ་དེ་རི་རི་།

SANG NGAG DA YI RANG DRA DI RI RI
guhyamantra, tantric symbols, signs of own sound vibrating, resonant sound
(like the murmuring of many muttered mantras)

Sounds emanate from tantric symbols, resonating di-ri-ri.

གནས་དེར་ཐྱིན་བ་ཙམ་གྱིས་བྱང་རྒྱལ་ཐོབ་།

NAE DER CHIN PA TSAM GYI JANG CHUB THOB
place here reach, arrive only, merely by bodhi, enlightenment get

By merely reaching it enlightenment is gained.

གནས་མཚོག་ཁྱད་བར་ཅན་ལ་གསོལ་བ་འདེབས་།

NAE CHOG KHYAD PAR CHAN LA SOL WA DEB
place excellent, holy special to pray

We pray to this special holy place.

ཁྱུ་གྱལ་བདྲ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས་།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

Blessed by Dorje Phagmo, this is the island where all the mamo and dakinis gather, and where sounds emanate from tantric symbols, resonating di-ri-ri. By merely reaching it, enlightenment is gained. We pray to this special holy place. We pray to Padma Sambhava of Urgyan.

རྩངས་མདོག་དབལ་གྱི་རི་བོ་ཅིདྲའི་དབྱིབས་།

ZANG DO PAL GYI RI WO TSIT TAI YIB
sri tamaraparvat, tamaravarni sri parvat heart shaped
(the place where Padma Sambhava is staying)

The Glorious Copper-Coloured Mountain is shaped like a heart, and

རྩ་བ་ཁྲ་ཡི་གྲུ་ལ་བཞི་གནས་སུ་རྩལ་།

TSA WA LU YI GYAL POI NAE SU ZUG
root, base naga, of raja, king place in built, erected
snake gods (i.e the ocean)

Its base is in the domain of the king of the nagas.

ཀེད་པ་ལྷུན་ཆགས་མཁའ་འགྲོའི་གླིང་ན་བཞིན།

KED PA LHUN CHAG KHAN DROI LING NA JID
middle part very attractive dakini's island, place in splendid, impressive

Its middle is the very splendid, most attractive island of the dakinis, while

ཅེ་མོ་ཚངས་པའི་འཛིན་རྟེན་སྟེག་པ་འདྲ།

TSE MO TSHANG PAI JIG TEN NYEG PA DRA
peak Brahma's world reach similar
(the formless spheres above those of form and desire, i.e it is very high)

Its peak is as high as the worlds of Brahma.

རི་རྒལ་ཁྱད་པར་ཅན་ལ་གསོལ་བ་འདེབས།

RI GYAL KHYAD PAR CHAN LA SOL WA DEB
mountain king special to pray

We pray to this very special king of mountains.

ལུ་རྒྱན་བདྲུ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

The Glorious Copper-Coloured Mountain is shaped like a heart and its base is in the domain of the king of the nagas. Its middle is the very splendid, most attractive island of the dakinis, while its peak is as high as the worlds of Brahma. We pray to this very special king of mountains. We pray to Padma Sambhava of Urgyan.

དཔལ་གྱི་རི་བོ་འབར་བའི་ཅེ་མོ་ན།

PAL GYI RI WO BAR WAI TSE MO NA
śiparvat, glorious mountain shining, very bright peak, top at, on

On the shining peak of this glorious mountain

ཤར་ཕྱོགས་ཤེལ་ལ་ལྗོ་ཕྱོགས་བེ་རུ་ལྷ།

SHAR CHOG SHEL LA LHO CHOG BE DUR YA
east side crystal (white) with south side lapis lazuli or cornelian (blue)

With its east side of crystal and bedurya on the south,

ནུབ་ཕྱོགས་རུ་ག་བྱང་ཕྱོགས་ཨི་ནྲའི་མདོག་

NUB CHOG RA GA JANG CHOG IN DRAI DOG
west side dark red stone, like ruby north side indranil (green) colour

Its western side of raga and north side the colour of indranil,

ཕྱི་ནང་མེད་པར་གསལ་བའི་གཞལ་ཡས་གང་།

CHI NANG ME PAR SAL WAI ZHAL YAE KHANG
outside inside without clear, transparent palace, infinitude, mandala

Is the divine transparent mansion free of inside and outside.

ཐོ་བྲང་ཁྱད་པར་ཅན་ལ་གསོལ་བ་འདེབས།

PHO DRANG KHYAD PAR CHAN LA SOL WA DEB
palace special, superior to pray

We pray to this very special place.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

On the shining peak of this glorious mountain is the divine transparent mansion free of inside and outside. Its eastern side is made of crystal, its southern of bedurya, its western of raga and its northern of indranil. We pray to this very special palace. We pray to Padma Sambhava of Urgyan.

གཞལ་ཡས་ཆེན་པོའི་ཕྱགས་བཞི་མཚམས་བརྒྱད་དང་།

ZHAL YAE CHEN POI CHOGE ZHI TSAM GYAD DANG
divine mansion, great directions four intermediate eight (all together and

The entirety of this great divine mansion, all that lies in the four cardinal and the four intermediate directions, and

སྤང་འོག་ཐམས་ཅད་ནི་པོ་ཆེ་ལས་བྱུང་།

TENG OG THAM CHE RIN PO CHE LE DRUB
above below everywhere jewels from made

Above and below, is made from jewels.

ཁྱམས་དང་གྲུ་ཆད་སྒོ་འབྲུར་མིས་བཞི་ཡང་།

KHYAM DANG DRU CHAD LO BUR RI ZHI YANG
courtyard and inner corner projections sides four also

On each of the four sides, the courtyards, the inner corner areas and projections

འཕྲིན་ལས་བཞི་ཡི་ཁ་དོག་སོ་སོར་གསལ།

TRIN LE ZHI YI KHA DOG SO SOR SAL
activity four of colours each, separately clear, shining
(east-white-pacifying, south-yellow-increasing, west-red-dominating, north-green-destroying)

Shine with the colour of the appropriate activity.

ལྷུན་གྲུབ་གཞིལ་ཡས་ཁང་ལ་གསོལ་བ་འདེབས།

LHUN DRUB ZHAL YAE KHANG LA SOL WA DEB
effortlessly arising divine mansion to pray

We pray to this effortlessly arising divine mansion.

ལུ་གྲུ་པ་བླ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB
We pray to Padma Sambhava of Urgyan.

The entirety of this great divine mansion, all that lies in the four cardinal and the four intermediate directions and above and below, is made from jewels. On each of the four sides, the courtyards, the inner corner areas and projections shine with the colour of the appropriate activity. We pray to this effortlessly arising divine mansion. We pray to Padma Sambhava of Urgyan.

ཅིག་པ་འདོད་སྟེན་པ་གུ་བྲ་བ་དང་།

TSIG PA DOD NYAM PHA GU DRA WA DANG
walls ledges (adorned with articles pillar, top draped garland and
that please the senses)

The walls, adorned ledges, pillar tops, draped garlands,

བྲ་བྱིད་མདའ་ཡབ་རིན་ཆེན་སྣ་ལྔ་གསལ།

DRA CHED DA YAB RIN CHEN NA NGA SAL
chain, loop, eaves precious kinds five shining
quarter circle substances (gold, silver, copper, iron and lead)

Half chains, and eaves are all shining with the five kinds of precious substances.

སྒོ་བཞི་དྲ་བབས་ཆོས་འཁོར་གྲུན་ནམས་ཀྱན།

GO ZHI TA BAB CHO KHOR GYAN NAM KUN
doors four terraced facing dharma chakra, wheel ornaments, features all

The four doors, the terraced facing, the dharmachakras, and all the features

སྣ་ཚོགས་རིན་པོ་ཆེ་ཡིས་མཛེས་བར་བརྒྱན།

NA TSHOG RIN PO CHE YI DZE PAR GYAN
many different jewels with beautifully all

Are beautifully adorned with many different jewels.

རིན་ཆེན་གཞིལ་ཡས་ཁང་ལ་གསོལ་བ་འདེབས།

RIN CHEN ZHAL YAE KHANG LA SOL WA DEB
precious mandala to pray

We pray to this precious divine mansion.

ཡུ་གྲོན་བདུ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

The walls, adorned ledges, pillar tops, draped garlands, half chains, and eaves are all shining with the five kinds of precious substances, The four doors, the terraced facing, the dharmachakras, and all the features are beautifully adorned with many different jewels. We pray to this precious divine mansion. We pray to Padma Sambhava of Urgyan.

དཔག་བསམ་ཤིང་དང་བདུད་ཅའི་ཆུ་མིག་དང་།

PAG SAM SHING DANG DUD TSI CHU MIG DANG

wish-fulfilling tree and amrita's, liberating elixir's spring and

Wish-fulfilling trees, springs of liberating elixir, and

འཇའ་ཚོན་སྣ་ལྔ་སྤྱི་ནང་སྤྱིན་ལྟར་གཏིབས།

JA TSHON NA NGAE CHI NANG TRIN TAR TIB

rainbow kinds five outer inner clouds as gather, assemble
(white, red, blue (i.e. very many)
yellow, green)

Rainbows of the five colours appear within and without like masses of gathering clouds, and

མི་དོག་བདུ་འོད་ཀྱིས་བར་སྒྲུང་ཁྲིངས།

ME TOG PAD MAI OD KYI BAR NANG KHENG

flowers lotus light by sky up to the sun fill, pervade

The sky is filled with light from lotus flowers.

གནས་དེ་དྲན་བ་ཙམ་གྱིས་བདེ་ཆེན་ཐོབ།

NAE DE DRAN PA TSAM GYI DE CHEN THOB

place that remember, think of only by happiness great get

The mere remembrance of this place brings great happiness.

བདུ་འོད་ཀྱི་གཞལ་ཡས་ལ་གསོལ་བ་འདེབས།

PAD MA OE KYI ZHAL YAE LA SOL WA DEB

(name) (where the light of mansion to pray
arises from lotuses)

We pray to the divine mansion of Padma Od.

ཡུ་གྲོན་བདུ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

ཞི་གྱུ་དབང་བྱ་དོན་ལ་དགོངས་པའི་བྱིང་།

ZHI GYE	WANG	DRAG	DON	LA	GONG PAI	CHIR
<i>pacifying expanding</i>	<i>over-powering</i>	<i>destructive</i>	<i>beneficial</i>	<i>as</i>	<i>consider</i>	<i>in order to</i>

(i.e. in order to perform the various activities according to need)

In order to benefit beings by the four activities of pacifying, increasing, overpowering and destroying,

སྐུ་མདོག་ཕྲག་མཚན་གྱི་ནམས་མ་ངེས་ཀྱང་།

KU DOG	CHAG TSHAN	GYAN NAM	MA NGE	KYANG
<i>body colour</i>	<i>hand implements, symbols</i>	<i>ornaments</i>	<i>not fixed</i>	<i>yet,</i>

(form, shape)

Your body colour, hand implements, and ornaments change according to need, yet

ཉི་མ་སྟོང་གི་འོད་ལས་གཟེ་མདངས་ཆེ།

NYI MA	TONG	GI	OD LAE	ZI DANG	CHE
<i>sun</i>	<i>a thousand</i>	<i>of</i>	<i>light (comparative)</i>	<i>splendour, radiant majesty</i>	<i>greater</i>

Your splendour is always greater than the light of a thousand suns and

རི་གྲུ་ལྷན་པོ་བས་ཀྱང་བཞིན་རེ་ཆེ།

RI GYAL LHUN PO	BAE	KYANG	JID	RE CHE
<i>Mount meru, the king of mountains</i>	<i>(comparative)</i>	<i>also</i>	<i>impressive</i>	<i>greater</i>

Your grand majesty surpasses that of Mount Meru.

ཡ་མཚན་སྐྱལ་པའི་སྐུ་ལ་གསོལ་བ་འདེབས།

YAM TSHAM	TRUL PAI KU	LA	SOL WA DEB
<i>amazing, wonderful</i>	<i>emanation, incarnation</i>	<i>to</i>	<i>pray</i>

We pray to the wonderful emanation.

ུ་གྱུ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN	PAD MA JUNG NAE	LA	SOL WA DEB
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We pray to Padma Sambhava of Urgyan.

In order to benefit beings by the four activities of pacifying, increasing, overpowering and destroying, your body colour, hand implements and ornaments change according to need, yet your splendour is always greater than the light of a thousand suns, and your grand majesty surpasses that of Mount Meru. We pray to the wonderful emanation. We pray to Padma Sambhava of Urgyan.

THUG	KYI	TRUL PA	JIG TEN	KHYAB PAR	GYED
<i>mind</i>	<i>of</i>	<i>emanations,</i>	<i>world</i>	<i>filling</i>	<i>send out, disperse</i>
<i>(forms which perform his compassionate deeds)</i>					

སྤྲེལ་མཁོ་ཉི་ཟླ་ལྷ་པུར་འགྲིལ་ཁིང་གཟིགས།

CHAN TSA	NYI	DA	TA BUR	KYIL ZHING	ZIG
<i>eyes</i>	<i>sun</i>	<i>moon</i>	<i>similar</i>	<i>large, round and powerful</i>	<i>looking (compassionately to help beings)</i>

ནམ་མཁའི་གློ་བ་ལས་ཐུགས་རྗེ་འཕྲིན་ལས་ལྷ་རྩུ་

NAM KHAI	LOG	LAE	THUG JEI	TRIN LAE	NYUR
<i>sky's</i>	<i>lightning</i>	<i>(comparative)</i>	<i>compassionate</i>	<i>deeds</i>	<i>quicker</i>

དགོངས་པ་ཟབ་མོ་ནམ་མཁའི་གློང་དང་མཉམ་མཁེ།

GONG PA	ZAB MO	NAM KHAI	LONG DANG	NYAM
<i>acuity</i>	<i>deep</i>	<i>sky's</i>	<i>depth and expanse</i>	<i>equal</i>

ཐུགས་རྗེ་བྱུང་པར་ཅན་ལ་གསོལ་བ་འདེབས།

THUG JE KHYAD PAR CHAN LA SOL WA DEB
compassion *special* *to* *pray*

ཡུ་གྲུ་པར་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

The emanations of your mind spread out to fill all worlds and with eyes round and powerful like the sun and moon you hold us in your gaze. Your compassionate deeds are more rapid than lightning, while your profound availability equals the expanse of space. We pray to your very special compassion. We pray to Padma Sambhava of Urgyan.

འགྲོ་ལ་བཅུ་བའི་ཐབས་ཀྱིས་འགྲོ་དོན་མཛད།

DRO	LA	TSE WAI	THAB	KYI	DRO	DON	DZAD
<i>beings</i>	<i>to</i>	<i>compassionate</i>	<i>method</i>	<i>by</i>	<i>beings</i>	<i>benefit</i>	<i>doing</i>

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ZHAL	DZUM	DZE PAI	DANG DAN	YA LA LA
<i>face</i>	<i>smiling</i>	<i>beautiful</i>	<i>visage, complexion</i>	<i>very attractive</i>

འབྲུག་རྫོང་རྩིང་པས་གཞུང་གི་གདངས་སྐྱ་ཅེ་

DRUG	TONG	DIR	PAE	SUNG	GI	DANG	DRA	CHE
dragon	thousand	booming,	(comparative)	speech	of	expression,	sound	greater
(i.e. peals of thunder)		rolling				nature		

གསང་སྐྱབས་ཟབ་མའི་ཚས་སྐྱ་དེ་དེ་དེ།

SANG NGAG	ZAB MOI	CHO	DRA	DI RI RI
<i>tantric, secret mantra</i>	<i>deep</i>	<i>dharma</i>	<i>sound</i>	<i>resonant, vibrant</i>

ཚངས་པའི་གསུང་ དབྱངས་སྒྲོག་ལ་གསོལ་བ་འདེབས།

TSHANG WAI **SUNG** **YANG** **DROG** **LA** **SOL WA DEB**
Brahma's *speech* *melody* *sound* *to* *pray*
(the sixty perfect tones)

ཡུ་གྲུ་པར་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

With compassionate methods you act for the benefit of beings. Your smiling face has a most beautiful and attractive complexion. The great sound of your speech is louder than a thousand dragons and is vibrant with the sound of the profound tantric dharma. We pray to your melodious speech which has all the sounds of Brahma. We pray to Padma Sambhava of Urgyan.

སྐུལ་སྐྱོལ་ཆེན་པོའི་ཕྱོགས་བཞི་མཚམས་བསྐྱེད་ནེ།

TRUL KU	CHEN POI	CHOG ZHI	TSHAM	GYAD	NA
<i>nirmanakaya,</i>	<i>great's</i>	<i>cardinal</i>	<i>four</i>	<i>intermediate</i>	<i>eight</i>
<i>emanation</i>		<i>directions</i>		<i>directions (four)</i>	<i>(four and four)</i>
<i>(Padma Sambhava)</i>		<i>i.e. one of the Kabgyad groups in each direction)</i>			

The Prayer Requested by Khandro Yeshe Tshogyal

ལོག་པའི་དབྲ་བགཟས་བཟུངས་པའི་གདན་སྟོང་དུ།

LOG PAI DRA GEG DZI PAI DAN TENG DU
wrong, false enemies obstructors trampled down cushions on top of

Upon cushions of the trampled-down misleading enemies and obstructors,

སྐྱ་གསུང་ཐུགས་དང་ཡོན་ཏན་འཕྲིན་ལས་ཀྱི།

KU SUNG THUG DANG YON TAN TRIN LE KYI
body speech mind and good qualities deeds of

Are the hosts of mara-subduing fierce forms of

རིགས་ལྔ་བའི་གཤེགས་བདུད་འདུལ་ཁྲོ་བའི་ཚྭ་གས།

RIG NGA DE SHEG DUD DUL TRO WOI TSHOG
kulas five sugatas, buddhas maras, subduing fierce forms hosts, groups
(vajra, ratna, padma),
(karma, buddha) demons

The body, speech, mind, good qualities and deeds of the sugatas of the five kulas.

སྐྱབ་ཆེན་བཀའ་བརྒྱད་ཀྱི་ལྷ་ཚྭ་གས་ལ་གསོལ་བ་འདེབས།

DRUB CHEN KAB GYAD KYI LHA TSHOG LA SOL WA DEB
sadhana, great eight Heruka gods hosts to pray
practice teachings

We pray to the gods of the Drubchen Kabgyad.

ཡུ་རྫུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

Around the great incarnation in the four cardinal directions and four intermediate directions are the hosts of mara-subduing fierce forms of the body, speech, mind, good qualities and deeds of the sugatas of the five kulas, each upon cushions of the trampled down misleading enemies and obstructors. We pray to the gods of the Drubchen Kabgyad. We pray to Padma Sambhava of Urgyan.

ཕྱོགས་བཞི་པདྨ་འདབ་བཞི་གདན་སྟོང་དུ།

CHOG ZHI PAD MA DAB ZHI DAN TENG DU
direction four lotus petal four cushions on top of

In the four directions upon cushions of four-petalled lotuses

རིགས་བཞི་གིང་དང་མཁའ་འགྲོ་ལྗེ་བཞི་ཚྭ་གས།

RIG ZHI GING DANG KHAN DRO DE ZHI TSHOG
kulas four agents and dakinis classes four hosts

Are the hosts of ging of the four kulas and the dakinis of the four classes.

ཕྱི་ནང་གསང་བའི་མཆོད་བ་སྣ་ཚོགས་འབྲུལ།

CHI NANG SANG WAI CHOD PA NA TSHOG BUL
outer inner secret offerings many different offer

Present various outer, inner and secret offerings.

མ་མོ་མཁའ་འགྲོའི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས།

MA MO KHAN DROI LHA TSHOG LA SOL WA DEB
mother goddesses dakinis gods hosts (plural) to pray

We pray to the mamo and dakinis and their hosts of gods.

ལུ་གྲོན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

The courtyards, corner areas, and the inner projections lying in the four directions within the divine mansion are filled with vidyadharas and dakinis. Many gods and goddesses gather like clouds and present various outer, inner, and secret offerings. We pray to the mamo and dakinis and their hosts of gods. We pray to Padma Sambhava of Urgyan.

རིན་ཆེན་གཞུང་ཡས་ཁང་གི་འོད་སྟེང་ལ།

RIN CHEN ZHAL YAE KHANG GI DOD NYAM LA
jewel divine mansion of, for ledges filled with offerings to, with

On the ledges of the jewelled palace

མཆོད་བའི་ལྷ་མོ་ཆར་སླིན་ལྷ་བྱར་གཏིབས།

CHOD PAI LHA MO CHAR TRIN TA BUR TIB
offering goddesses raincloud as gather

Offering goddesses gather like rainclouds.

འདོད་ཡོན་བྱུག་གི་མཆོད་བས་འཛིག་དེན་ཁང་ས།

DOD YON DRUG GI CHOD PAE JIG TEN KHENG
desirable qualities six of with offerings world fill
(i.e whatever is pleasing to the six senses)

The whole world is filled with offerings having the six desirable qualities, and

ཀུན་རྒྱ་བཟང་པོའི་མཆོད་བས་བདེ་གཤམས་མཆོད།

KUN TU ZANG POI CHOD PAI DE SHEG CHOD
bodhisattva Samantabhadra's by offering sugatas offer
(as described in the bZang-sPyod sMon-Lam)

They are presented to the sugatas according to Kuntu Zangpo's infinite offering system.

ཡོན་ཏན་ཀུན་འབྱུང་གི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདི་བསམ།

YON TAN KUN JUNG GI LHA TSHOG LA SOL WA DEB
good qualities source of gods hosts to pray
(all that pleases)

We pray to the gods who are the source of all good qualities.

ཡུ་རྫོང་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདི་བསམ།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

On the ledges of the jewelled palace offering goddesses gather like rainclouds and the whole world is filled with offerings having the six desirable qualities. They are presented to the sugatas according to Kuntu Zangpo's offering system. We pray to the gods who are the source of all good qualities. We pray to Padma Sambhava of Urgyan.

གཞལ་ཡས་ཆེན་པོའི་ཕྱགས་བཞི་སྐོ་བཞི་ནམ།

ZHAL YAE CHEN POI CHOG ZHI GO ZHI NA
divine mansion great's directions four door four in

At the four doors in the four directions of this great divine mansion

ཀྱལ་ཆེན་སྡེ་བཞི་བསྐོ་བའི་བཀའ་ཉན་མཛད་པུ།

GYAL CHEN DE ZHI GO WAI KA NYAN DZAD
king great groups four orders, instructions order hear do
(Dhritarashtra, Berudhaka), (from Padma Sambhava) (i.e. obey)
(Berupaksha, Vaisramana)

Are the four great kings who listen to the orders they are given and

ལྷ་སྲིན་སྡེ་བཞི་བཀའ་བྲན་པ་ལོ་ཉར་འབྱེད་པུ།

LHA SIN DE GYAD DRAN DANG PHO NYAR GYED
local gods groups eight servant and messengers scatter, disperse
and demons

Send out the eight groups of lhasin as their servants and messengers

བདུད་དང་ཐུ་སྡེ་གས་རྩལ་ཕྱན་བཞིན་དུ་འདུལ་པུ།

DUD DANG MU TEG DUL TRAN ZHIN DU DUL
maras, demons and tirthicas, enemies of dharma fine dust like that control, destroy

To grind the maras and tirthicas down to dust.

ཆོས་སྐྱོང་སྲུང་མའི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདི་བསམ།

CHO KYONG SUNG MAI LHA TSHOG LA SOL WA DEB
dharma protectors guardians gods hosts to pray

We pray to the hosts of dharma-protectors and guardian gods.

ཨུ་རྒྱན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

At the four doors in the four directions of this great divine mansion are the four great kings who listen to the orders they are given and send out the eight groups of lhasin as their servants and messengers to grind the maras and tirthicas down to dust. We pray to the hosts of dharma-protectors and guardian gods. We pray to Padma Sambhava of Urgyan.

ཧུང་ བཞིངས་ཤིག་པདྨ་འབྲུང་གནས་མཁའ་འགྲོའི་ཚོགས།

HUNG

*five jnana
and vocative*

ZHENG SHIG

*arise!
(come from dharmadhatu)*

PAD MA JUNG NAE

Padma Sambhava

KHAN DROI

dakinis

TSHOG

host

Hung. Padma Sambhava and your hosts of dakinis, arise!

དགོངས་ཤིག་ཟུགས་བཅུ་དུས་གསུམ་བདེ་ག་ཤིགས་ནམས།

GONG CHIG

*pay attention
to our request*

CHOG CHU

*ten directions
(everywhere)*

DU SUM

*three times
(past, present, future)*

DE SHEG NAM

sugatas

Sugatas of the three times and ten directions, pay heed!

ཇེ་བཙུན་ཆེན་པོ་པདྨ་ཐོད་ཐེང་ཙས།

JE TSUN

*bhattachika, noble,
worthy of respect*

CHEN PO

great

PAD MA

(a form of Padma Sambhava)

THOD THRENG TSAL

Most reverend Padma Thod Treng Tsal,

རིག་འཛིན་མཁའ་འགྲོའི་གནས་ནས་ག་ཤིགས་སུ་གསོལ།

RIG DZIN

vidyadharas

KHAN DROI

dakini's

NAE

land

NE

from

SHEG SU SOL

please come

(i.e. we invite Padma Sambhava to come from Zangdopalri where he resides at present surrounded by hosts of vidyadharas and dakinis. And when he comes, his entire retinue follows automatically, just as with a great king.)

Please come from the land of the vidyadharas and dakinis!

Hung. Padma Sambhava and your hosts of dakinis, arise! Sugatas of the three times and ten directions, pay heed! Most reverend Padma Thod Treng Tsal, please come from the land of the vidyadharas and dakinis!

དབྱ་རྒྱ་མཛེས་པའི་ཐོར་ཅེག་གི་གས་སེ་གི་གཞུང་།

WU TRA	DZE PAI	THOR CHOG	SHIG SE SHIG
<i>hair on head</i>	<i>beautiful</i>	<i>jata, long hair</i>	<i>loosely swishing</i>
		<i>piled in a bun</i>	

Your beautiful long hair swishes, shig-se-shig.

རིན་ཆེན་གྲན་ཆ་མང་པོ་སི་ལི་ལི།

RIN CHEN	GYAN CHA	MANG PO	SI LI LI
<i>jewel</i>	<i>ornaments</i>	<i>many</i>	<i>jangling with a sound like incessant rain</i>

Many jewel ornaments are tinkling, si-li-li.

དཔ་ཁྱོད་ཅུས་ཆེན་གྱི་ཆ་ཁྱོ་ལོ་ལོ།

DUR TRO RU CHEN GYAN CHA TRO LO LO
cemetery bones great ornaments rattle together

The great cemetery bone ornaments rattle, tro-lo-lo.

གྲག་དང་རོལ་མོ་མང་པ་ཉ་རུ་རུཾ།

DRA **DANG** **ROL MO** **MANG PO** **U RU RU**
sounds *and* *music, cymbals* *much* *whirring*

Sounds and music vibrate, u-ru-ru.

Your beautiful long hair swishes, shig-se-shig. Many jewel ornaments are tinkling, si-li-li. The great cemetery bone ornaments rattle, tro-lo-lo. Sounds and music vibrate, u-ru-ru.

ཡི་དམ་ལྷ་མོ་གསལ་བྱ་བ་དེ་མེ་མེ་

YI DAM LHA TSHOG HUNG DRA DI RI RI
transforming gods hosts Hung sound strong, flowing sound

Hosts of transforming deities cry resonant Hungs, di-ri-ri.

མཁའ་འགྲོ་མྱེ་ལྟེ་གར་བྱེད་ཤིགས་མེ་ཤིག་།

KHAN DRO	DE NGA	GAR JED	SHIG SE SHIG
<i>dakinis</i>	<i>five kulas, families</i>	<i>dancing</i>	<i>swinging from side to side</i>

Dakinis of the five kulas dance gracefully, shig-se-shig.

གིང་ཆེན་དཔའ་བོའི་བྲོ་བརྒྱུད་ས་ཁྲབ་ས་མི་ཁྲབ།

GING CHEN	PA WOI	TRO DUNG	TRAB SE TRAB
<i>great agents</i>	<i>viras, heros</i>	<i>strong dancing</i>	<i>stomping step</i>

Gingchen pawo dance strongly, stomping trab-se-trab.

མ་མོ་མཁའ་འགོ་རྒྱུན་ལྷ་ར་ཐེངས་སེ་ཐེངས་༥

MA MO KHAN DRO TRIN TAR THIB SE THIB
Mothers, goddesses dakinis clouds like gather swiftly and easily

Ma mo and dakinis gather like clouds, thib-se-thib.

Hosts of transforming deities cry resonant Hungs, di-ri-ri. Dakinis of the five kulas dance gracefully, shig-se-shig. Gingchen pawo dance strongly, stomping trab-se-trab. Ma mo and dakinis gather like clouds, thib-se-thib.

ཆོས་སྐྱོང་ཐེངས་བརྒྱུད་ལས་བྱེད་བླུགས་སེ་བླུགས་༥

CHOG KYONG DE GYED LAE JE KHYUG SE KHYUG
direction protectors eight classes workers, active ones very swiftly

The eight classes of dharma protectors and the workers rush on, khyug-se-khyug.

འབྲུག་ཆེན་སྡེ་གི་སྒྲུ་སྒྲུ་སེ་ལི་ལི་༥

ZHUB CHEN TONG GI DRA KAE SI LI LI
armour great thousand-strong military division sound vibrating iron sound

A thousand armoured soldiers clatter, si-li-li.

གཡས་ན་ཕོ་བླ་སྐྱེད་ཐམས་ཅད་གར་ར་༥

YAE NA PHO GYUD THAM CHE SHA RA RA
right on male gods, devas all come quickly

On the right all male gods come quickly, sha-ra-ra.

གཡོན་ན་མོ་བླ་སྐྱེད་ཐམས་ཅད་གར་ར་༥

YON NA MO GYUD THAM CHE SHA RA RA
left on female gods, devis all come quickly

On the left all goddesses come quickly, sha-ra-ra.

The eight classes of dharma protectors and the workers rush on, khyug-se-khyug. A thousand armoured soldiers clatter, si-li-li. On the right all male gods come quickly, sha-ra-ra. On the left all goddesses come quickly, sha-ra-ra.

བར་སྒྲུང་ཐམས་ཅད་དར་གདུགས་ལྷ་བས་སེ་ལྷ་བས་༥

BAR NANG THAM CHE DAR DUG LHAB SE LHAB
sky all flags umbrellas flutter to and fro, shimmer

The entire sky has flags and parasols fluttering, lhab-se-lhab.

དྲི་ཞིམ་ཤོས་ཀྱི་ངད་བ་ཐུ་ལུ་ལུ་༥

DRI ZHIM POE KYI NGAD PA THU LU LU
smell pleasing incense of good strong smell spreading everywhere

The good scent of pleasant smelling incense pervades, thu-lu-lu.

མཁའ་འགྲོ་གསང་བའི་བད་སྐད་དི་རི་རི།

KHAN DRO SANG WAI DA KAE DI RI RI
dakinis secret symbol language strong flowing sound

The dakinis' secret symbol language reverberates, di-ri-ri.

གིང་ཆེན་དཔའ་བོའི་བཤུགས་ལྷུ་ཀྱ་རུ་རུ།

GING SHEN PA WOI SHUG LU KYU RU RU
great agents viras whistling whistling sound

The gingchen pawos' whistling is shrilling, kyu-ru-ru.

The entire sky has flags and parasols fluttering, lhab-se-lhab. The good scent of pleasant-smelling incense pervades, thu-lu-lu. The dakinis' secret symbol language reverberates, di-ri-ri. The gingchen pawos' whistling is shrilling, kyu-ru-ru.

ཁྱུ་གི་སྒྲུང་གྲུ་མང་པོ་དི་རི་རི།

HUNG GI NANG LU MANG PO DI RI RI
hung of wild, careless many strong flowing sound singing

The wild sound of hung flows freely, di-ri-ri.

ཕམ་ཀྱི་བད་སྐད་དྲག་པོ་སངས་སེ་སང།

PHAT KYI DA KAE DRAG PO SANG SE SANG
Phat! of symbol sound strong clear and sharp sound

The fierce symbol phat! blasts clear and sharp, sang-se-sang.

བདག་དང་འགྲོ་དུག་སེམས་ཅན་གྲམས་ཅན་ལ།

DAG DANG DRO DRUG SEM CHEN THAM CHE LA
I and moving in the six sentient being all to realms of samsara

Please look on me and all beings moving in the six realms

ཐུགས་རྗེ་གཟེགས་ལ་གནས་འདིར་གཤེགས་སུ་གསོལ།

THUG JE ZIG LA NAE DIR SHEG SU SOL
with compassion look then place here please come

With compassion, and then come here.

The wild sound of hung flows freely, di-ri-ri. The fierce symbol phat! blasts clear and sharp, sang-se-sang. Please look with compassion on me and all beings moving in the six realms, and then come here.

གནས་འདིར་ཐུགས་རྒྱུ་དགོངས་ཏེ་གཤེགས་ནས་ཀྱང་།

NAE DIR THUG JE GONG TE SHEG NE KYANG
place here with compassion think then come then also

Please think of this place with compassion and come here.

བདག་གིས་བྱང་ཆུབ་སྒྲིང་པོ་ས་ཐོབ་བར་།

DAG GI JANG CHUB NYING PO MA THOB BAR
me (I and all beings) by the heart of enlightenment not get until

Until we gain the heart of enlightenment,

བགེགས་དང་ཡོག་འདྲིན་བར་ཆད་འདུལ་བ་དང་།

GEG DANG LOG DREN BAR CHAD DUL WA DANG
obstructors and misleaders interruptors, obstacles subdue and

Please subdue the obstructors, misleaders and interruptors.

སེཾ་དང་ཐུན་མོང་དངོས་གྲུབ་རྩལ་དུ་གསོལ་།

CHOG DANG THUN MONG NGO DRUB TSAL DU SOL
supreme and general siddhis grant please

Please bestow supreme and general accomplishments and

འཁོར་བ་སྤྲུག་བསྐྱལ་གྱི་རྒྱ་མཚོ་ལས་བསྐྱལ་དུ་གསོལ་།

KHOR WA DUG NGAL GYI GYAM TSHO LAE DRAL DU SOL
samsara suffering of ocean from free, take out please

Take us from samsara's ocean of suffering

Please think of this place with compassion and come here. Until we gain the heart of enlightenment, please subdue the obstructors, misleaders and interruptors. Please bestow supreme and general accomplishments and take us from samsara's ocean of suffering.

མཚོ་རྒྱལ་དེ་ལྟ་རྟོགས་པས་གསོལ་བ་ཐོབ་མེད་ བད་འབྱུང་ང་བདག་ལ་འགྲོ་བའི་དོན་ལས་མེད་མེད་
 དམ་ཚིག་དབང་གིས་བོད་ཀྱི་ཡུལ་དུ་འོང་མེད་ དད་པ་ཅན་ལ་དངོས་སུ་ལུང་སྟོན་འབྲུང་
 ཞེས་གསུངས་སོ་མེད་

“Yeshe Tshogyal, you must pray like this with devotion. There is no-one to benefit beings other than I, Padma Sambhava. By the power of my vows I will come to Tibet. For those with faith I will really appear and give predictions and blessings.”

གྲུ་རུའི་ཞལ་ནས་མེད་ གསོལ་བ་འདི་བས་བ་ལ་དང་པོ་ལོ་རྒྱས་བརྗོད་པས་དང་པ་འདྲིན་མེད་
 ཡོན་ཏན་མཐོང་བས་དད་པ་སྐྱེ་མེད་ ཡིད་ཁྲིད་ཤེས་ཀྱི་དད་པས་བྱིན་རླབས་འཕྲུག་མེད་ སེམས་ཐེ་
 ཚོས་བྲལ་བས་བསམ་པ་འགྲུབ་མེད་ ཅེས་གསུངས་སོ་མེད་

Then the Guru said, “Those who pray should first read stories from history and my biography in order to develop interest. By seeing my good qualities faith will grow. With the faith of relying only on me, blessings will be gained. Due to being free of doubts, all that they wish for will be accomplished.”

THE PRAYER REQUESTED BY NAMKHAI NYINGPO

དེ་ནས་དག་སྒྲོང་ནས་མཁའ་སྒྲིང་པོས་ལྷས་པམ། ཀྱི་སྒྲོབ་དཔོན་ཆེན་པོ་ལགས།
 བདག་ལ་བརྒྱད་པའི་སྐྱེས་ལྷས་ལ་གསོལ་བ་འདེབས་པམ། སྤང་བ་ལྷ་དང་ལྷ་མོར་གསལ་བམ།
 སྐྱེ་བྲག་ཆད་ཡི་དམ་གྱི་གསུང་དུ་གོ་བམ། རྟོག་པ་ཅི་ཤར་ཆོས་ཉིད་དུ་གྲོལ་བའི་གསོལ་
 འདེབས་ཤིག་ལྷ་ཞེས་ལྷས་སོ།

Then dGe-sLong Nam-Kha'i sNying-Po made this request, "O Great Master! Please teach me a prayer to all the lineage gurus; a prayer by which all appearances are seen clearly as gods and goddesses, by which all sounds are known to be the speech of the transforming deities, and by which whatever thoughts arise are liberated in the original nature."

བཀའ་སྤྱུལ་པམ།

Padma Sambhava replied:

ཨུ མེ་ས་ཉི་མོ་སྤྱོད་བུལ་བདེ་ཆེན་གྱལ་བ་ཀུན་དུ་བཟང་མ།

E MA HO
wonderful!

TROE DRAL
*free of all relative
positions*

DE CHEN
great happiness

GYAL WA
jina, Buddha

KUN TU ZANG
Samantabhadra

Wonderful! Buddha Samantabhadra totally unlimited and contented,

རིགས་ལྔའི་སངས་རྒྱས་དྲུག་པ་རྩི་ཆེ་འཆང་མ།

RIG NGAI
kula fives'
(Vairocana, Akshobhya, Ratnasambhava),
(Amitabha, Amogasiddhi)

SANG GYE
Buddha's

DRUG PA
*sixth (permanent
benefactor of six realms)*

DOR JE CHANG
Vajradhara

The buddhas of the five kulas, Vajradhara the sixth, and

འགྲོ་དྲུག་དོན་མཛད་བྱང་རྒྱལ་པོས་སྤྱོད་པམ།

DRO DRUG
*beings in the
six realms*

DON DZAD
*benefitting (here
especially Vajrapani)*

JANG CHUB SEM PAI
bodhisattva's

KU
body, mode

The bodhisattva forms benefitting the beings of the six realms:

ཆོས་སྐྱེ་ལོངས་སྐྱེ་སྐྱེལ་སྐྱེ་ནས་པ་གསུམ་མ།

CHO KU LONG KU TRUL KU NAM PA SUM
dharmakaya sambhogakaya nirmanakaya three

Dharmakaya, sambhogakaya and nirmanakaya, these three,

རྒྱལ་བ་དགོངས་པས་བརྒྱད་པ་ལ་གསོལ་བ་འདེབས།

GYAL WA GONG PAE GYUD PA LA SOL WA DEB
jinas acuity, intention lineage to pray

(In all the verses of this prayer the lineage is given down to Padma Sambhava's own gurus or to himself and all these lineages have continued through him down to the present time.)

We pray to the lineage of the Buddha's acuity.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB
Odiyana Padma Sambhava to pray

We pray to Padma Sambhava of Urgyan.

Wonderful! Buddha Samantabhadra totally unlimited and contented, the buddhas of the five kulas, Vajradhara the sixth, and the bodhisattva forms benefiting the beings of the six realms: dharmakaya, sambhogakaya and nirmanakaya—we pray to the lineage developing from the Jina's acuity. We pray to Padma Sambhava of Urgyan.

བྲགས་ལྗན་མཚོག་རྫོང་གཞིན་སྤྱིན་རྒྱལ་མདའ་གདོང་།

DRAG DEN CHOG KYONG NOD JIN KAR DA DONG
Yashapal of devkula Takshad of yakshakula

(These are the five vidyadharas of the five kulas or worldly groups who were given the tantric teachings by Vajrapani)

Dragden Chogkyong, Nodjin Karda Dong,

ལོ་བློ་ཐམས་ལྗན་ལུ་རྒྱལ་འཛོག་པོ་དང་།

LO DRO THAB DEN LU GYAL JOG PO DANG
Sumati of Rakshakula Taksaka of Nagakula and

Lodro Thabdan, Lugyal Jogpo and

དྭི་མེད་བྲགས་པ་ལས་ཅན་རྒྱལ་པོ་ཇ།

DRI ME DRAG PA LAE CHAN GYAL PO DZA
Vimalayasha of the human kula fortunate king Jha

Drime Dragpa, and the fortunate king Jha,

རིག་འཛིན་ལྷ་དབང་བརྒྱ་བྱིན་ལ་སོགས་དེ།

RIG DZIN LHA WANG GYA JIN LA SOG TE
vidyadhara Devindra Satakratu and so on

Rigdzin Lhawang Gyajin and so forth —

རིག་འཛིན་རིག་པས་བརྒྱད་པ་ལ་གསོལ་བ་འདེབས།

RIG DZIN RIG PAE GYUD PA LA SOL WA DEB
Vidyadhara vidya, awareness by lineage to pray

We pray to the lineage developing from the Vidyadharas' awareness.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

Dragden Chogkyong, Nodjin Karda Dong, Lodro Thabdan, Lugyal Jogpo and Drime Dragpa, the fortunate king of Jha, Rigdzin Lhawang Gyajin and so forth—we pray to the lineage developing from the vidyadharas' awareness. We pray to Padma Sambhava of Urgyan.

ཚེས་སྐུ་ཀུན་ཏུ་བཟང་པོའི་དགོངས་པ་ཡིས།

CHO KU KUN TU ZANG POI GONG PA YI
dharmakaya Samantabhadra's acuity: clarity and teaching by, through

With the acuity of Choku Kuntu Zangpo,

རྫོ་ཇེ་སེམས་དཔལ་དགའ་རབ་རྫོ་ཇེ་དང་།

DOR JE SEM PA GA RAB DOR JE DANG
Vajrasattva Anandavajra, Prahevajra and

To Dorje Sempa, Garab Dorje and

སྤྱི་སིང་ཉའི་བར་དུ་བྱིན་བརྒྱབས་ཏི།

SRI RI SING HAI BAR DU JIN LAB TE
dPal-Gyi Seng-Ge until blessing (lineage and attainment) thus

Down to Sri Singha the blessing continues.

འདས་དང་མ་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI
past and future present three times of

To those of the past, present and future,

ཇོགས་ཆེན་བརྒྱད་པའི་སླ་མ་ལ་གསོལ་བ་འདེབས།

DZOG CHEN GYUD PAI LA MA LA SOL WA DEB
atiyoga lineage gurus to pray

To all the gurus of the dzogchen lineage we pray.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Choku Kuntu Zangpo, the blessing of lineage and attainment passed through Dorje Sempa and Garab Dorje to Sri Singha. To these of the past, the present and the future, to all the gurus of the dzogchen lineage we pray. We pray to Padma Sambhava of Urgyan.

གྲུ་ལ་བ་ཚེས་ཀྱི་སྐྱེ་ཡི་དགོངས་བ་ཡིས།

GYAL WA CHO KYI KU YI GONG PA YI
Jina, Buddha dharmakaya of acuity by

With the acuity of the dharmakaya Buddha,

བདེ་གཤེགས་རིགས་ལྔ་རིགས་གསུམ་མགོན་པོ་དང་།

DE CHEG RIG NGA RIG SUM GON PO DANG
sugata, buddha five kulas kula three lords and
(same as in first verse of this prayer) (Avaloketesvara, Manjusri, Vajrapani)

To the five kula sugatas, the lords of the three kulas and

སངས་རྒྱས་གསང་བའི་བར་དུ་བྱིན་བརླབས་དེ།

SANG GYE SANG WAI BAR DU JIN LAB TE
Buddhagyuha until blessing (full power with nothing lost) thus

Down to Buddhagyuha the blessing continues.

འདས་དང་ས་བྱོན་ད་ལྟ་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

To those of the past, present and future,

སྐྱེ་འབྲུལ་བརྒྱན་པའི་སྤྲེལ་པ་གསོལ་བ་འདེབས།

GYU TRUL GYUD PAI LA MA LA SOL WA DEB
Mayajala tantra lineage gurus to pray

To all the gurus of the Mayajala lineage we pray.

ཡུ་གྱན་བརྒྱ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of the dharmakaya Jina, the blessing of lineage and attainment passed through the five kula sugatas and the lords of the three kulas to Buddhagyuha. To those of the past, the present and the future, to all the gurus of the Mayajala lineage we pray. We pray to Padma Sambhava of Urgyan.

འཇམ་དཔལ་ཡ་མྱུར་ཀའི་དགོངས་བ་ཡིས།

JAM PAL YA MAN TA KAI GONG PA YI
Manjusri Yamantaka acuity by

With the acuity of Jampal Yamantaka

ལྷོ་བ་དཔོན་ཆེན་པོ་འཇམ་དཔལ་བཤེས་གཉིན་དང་།

LO PON CHEN PO JAM PAL CHE NYEN DANG
Mahacharya, great teacher and adept (name) and

To Lopon Chenpo Jampal Shenyen and

རོ་ལངས་བདེ་བའི་བར་དུ་བྱིན་བསྐྱབས་དེ།

RO LANG DE WAI BAR DU JIN LAB TE
(Vetalanand) until blessed thus

Down to Rolang Dewa the blessing continues.

འདས་དང་མ་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future,

འཇམ་དཔལ་བརྒྱད་པའི་སླ་མ་ལ་གསོལ་བ་འདེབས།

JAM PAL GYUD PAI LA MA LA SOL WA DEB
Manjusri (body) lineage gurus to pray
(Vajra kula and 'Jam-dPal sKu)

To all the gurus of Manjusri's lineage we pray.

ལུ་རྒྱལ་པརྟ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Jampal Yamantaka, the blessing of lineage and attainment passed through Lopon Chenpo Jampal Shenyen to Rolang Dewa. To those of the past, present and the future, to all the gurus of Manjusri's lineage we pray. We pray to Padma Sambhava of Urgyan.

དཔལ་ཆེན་པརྟ་ཉི་ཅུ་ཀ་ཡི་དགོངས་པ་ཡིས།

PAL CHEN PAD MA HE RU KA YI GONG PA YI
Mahasri, very splendid Hayagriva of acuity by

With the acuity of Palchen Padma Heruka,

དབང་གི་ལྷ་མོ་ནུ་གླུ་ན་དང་།

WANG GI LHA MO NA GAR DZU NA DANG
(name) (name) and

To Wang Gi Lhamo, Nagarjuna and

པདྨ་འབྲུང་གནས་བར་དུ་བྱིན་བརྒྱབས་ནི།

PAD MA JUNG NAE BAR DU JIN LAB TE
(Padma Sambhava) until blessed thus

Down to Padma Jungnae the blessing continues.

འདས་དང་ས་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR JIN LAB TE

Those of the past, present and future,

གསུང་གི་བརྒྱུད་པའི་སྐྱེས་ལ་གསོལ་བ་འདེབས།

SUNG GI GYUD PAI LA MA LA SOL WA DEB
speech (i.e. Padma kula and Padma gSung) lineage guru to pray

To all the gurus of the speech lineage, we pray.

ཡུ་རྫོག་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Palchen Padma Heruka the blessing of lineage and attainment passed through Wang Gi Lhamo and Nagarjuna to Padma Jungnae. To those of the past, the present and the future, to all the gurus of the speech lineage we pray. We pray to Padma Sambhava of Urgyan.

དཔལ་ཆེན་བཅོ་ཉེ་རུ་ཀ་ཡི་དགོངས་བ་ཡིས།

PAL CHEN BEN DZA HE RU KA YI GONG PA YI
Mahasri Vajra Heruka of acuity by

With the acuity of Palchen Bendza Heruka,

དགའ་རབ་དོ་རྩེ་འཇམ་དཔལ་བཤེས་གཉིན་དང་།

GA RAB DOR JE JAM PAL SHE NYEN DANG
(name) (name) and

To Garab Dorje, Jampal Shenyen and

ཧཱི་ཆེན་ཀླ་རའི་བར་དུ་བྱིན་བརྒྱབས་ནི།

HUNG CHEN KA RAI BAR DU JIN LAB TE
(name) until blessed thus

Down to Hungchen Kara the blessing continues.

འདས་དང་ས་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future,

ཐུགས་ཀྱི་བརྒྱུད་པའི་སྤྲུང་མ་ལ་གསོལ་བ་འདེབས།

THUG KYI GYUD PAI LA MA LA SOL WA DEB
mind (i.e. Buddha kula of lineage gurus to pray
and Yang-Dag Thugs)

To the gurus of the mind lineage we pray.

ལུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Palchen Bendza Heruka the blessing of lineage and attainment passed through Garab Dorje and Jampal Shenyen to Hungchen Kara. To those of the past, the present and the future, to all the gurus of the mind lineage, we pray. We pray to Padma Sambhava of Urgyan.

ཅེ་མཚེག་ནི་རུ་ཀ་ཡི་དགོངས་པ་ཡིས།

CHEM CHOG HE RU KA YI GONG PA YI
Mahaparam, supreme anger form of acuity of

With the acuity of Chemchog Heruka,

སྤྱལ་པའི་སཁའ་འགྲོ་ཅིག་འཛིན་མང་པོ་དང་

TRUL PAI KHAN DRO RIG DZIN MANG PO DANG
emanated dakinis vidyadharas many and

To many emanated dakinis and vidyadharas and

མི་འགྱུར་ནམ་མཁའ་ཅིག་འཛིན་བྱིན་བརྒྱབས་ཏེ།

MI GYUR NAM KHAI RIG DZIN JIN LAB TE
unchanging sky's vidyadhara blessing thus
(i.e. akshayakashvidyadharas)

Down to akshayakash vidyadharas the blessing continues.

འདས་དང་མ་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future.

ཡོན་ཏན་བརྒྱུད་པའི་སྤྲུང་མ་ལ་གསོལ་བ་འདེབས།

YON TAN GYUD PAI LA MA LA SOL WA DEB
Qualities lineage gurus to pray
(i.e. Ratna kula and bDud-rTsi Yon-Tan)

To all the gurus of the qualities lineage, we pray.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདིབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Chemchog Heruka the blessing of lineage and attainment passed through many emanated dakinis and vidyadharas to the akshayakash vidyadharas. To those of the past, the present and the future, to all the gurus of the qualities lineage, we pray. We pray to Padma Sambhava of Urgyan.

དཔལ་ཆེན་རྩི་རྒྱལ་ཉལ་འཁོར་ས་པ་ཡིས།

PAL CHEN DOR JE ZHON NUI GONG PA YI
Mahasri, very splendid Vajrakumara's acuity by

With the acuity of Palchen Dorje Zhonu,

ལྷུན་གྲུབ་ཕུག་རྒྱ་ཆེན་པོའི་རིག་འཛིན་དང་།

LHUN DRUB CHAG GYA CHEN POI RIG DZIN DANG
sahajasiddhi, anabhoga mahamudra vidyadharas and
effortlessly arising

The Sahajasiddhi vidyadharas and the Mahamudra vidyadharas, and

རྩི་རྒྱལ་ཐོད་ཐྲེང་ཙས་ལ་བྱིན་བརྒྱབས་དེ།

DOR JE THOD TRENG TSAL LA JIN LAB TE
(name of Padma Sambhava) down, till blessed thus

Down to Dorje Thodtreng Tsal the blessing continues.

འདས་དང་ས་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future,

འཕྲིན་ལས་བརྒྱད་པའི་སླ་ས་ལ་གསོལ་བ་འདིབས།

TRIN LAE GYUD PAI LA MA LA SOL WA DEB
deeds (i.e. Karma kula and lineage gurus to pray
Phur-pa Phrin-Las

To all the gurus of the activities lineage, we pray.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདིབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Palchen Dorje Zhonu the blessing of lineage and attainment passed through the sahasasiddhi vidyadharas and the mahamudra vidyadharas to Dorje Thodtreng Tsal. To those of the past, the present and the future, to all the gurus of the activities lineage, we pray. We pray to Padma Sambhava of Urgyan.

མངོན་ཇོག་ས་གྲུལ་པོ་ཆེ་མཚན་ཉི་རུ་ཀུ།

NGON DZOG GYAL PO

(heruka of the Ma-Mo)

(rBod-gTong mandala)

CHEM CHOG HE RU KA

(he is the chief or Chemchog for that group)

With the acuity of Ngondzog Gyalpo Chemchog Heruka,

མ་གྱུད་ལྷ་མོ་ཡོངས་འབྱུང་བདེ་མ་དང་།

MA GYUD LHA MO

(Vajravaraḥi)

YONG KHYUD

(name)

DE MA

DANG

and

To Magyud Lhamo, Yonghyud Dema and

ན་ཉ་སྐྱི་ཏའི་བར་དུ་བྱིན་བརྒྱབས་ཉི།

DHA NA SANG KRI TAI

(name)

BAR DU

down, to

JIN LAB

blessing

TE

thus

Down to Dhanasamkrita the blessing continues.

འདས་དང་མ་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG

MA JON

DA TAR

DU SUM

GYI

Those of the past, present and future,

སྤྱིད་པ་མ་བགྱུད་ཀྱི་ཁྲ་མ་ལ་གསོལ་བ་འདེབས།

SID PA

world,

existence

MA GYUD

matrtantra

(Ma-Mo rBod-gTong)

KYI

of

LA MA

gurus

LA

to

SOL WA DEB

pray

(dealing with the basic energies which create the world)

To all the gurus of the mother tantras of existence, we pray.

ཡུ་གྱུན་པར་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN

PAD MA

JUNG NAE

LA

SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Ngondzog Gyalpo Chemchog Heruka the blessing of lineage and attainment passed through Magyud Lhamo and Yongkhyud Dema to Dhanasamkrita. To those of the past, the present and future, to all the gurus of the mother tantras of existence, we pray. We pray to Padma Sambhava of Urgyan.

བཙེམ་ལྷན་རྟེན་གས་པ་ཀྱན་ལུལ་དགོངས་པ་ཡིས།

CHOM DAN DREG PA KUN DUL GONG PA YI
Bhagwan, enlightened (a form of Vajrapani) acuity by

With the acuity of Chomdan Dregpa Kundul

རོམ་བུ་གུ་ཉུ་ཙནྱ་ཐུགས་བརྒྱད་ནས།

ROM BU GU HYA TSAN DRA THUG GYUD NE
(name) mind lineage then
(oral teaching)

Rombu Guhyachandra gained the mind lineage and

ཤ་ཀྱ་སིང་གའི་བར་དུ་བྱིན་བརྒྱབས་དེ།

SHA KYA SENG GEI BAR DU JIN LAB TE
(a form of Padma Sambhava) down, till blessing thus

Down to Shakya Senge the blessing continues.

འདས་དང་ས་བྱོན་ད་ལྷན་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future,

སེཾ་ཆེན་བཟླ་ད་བརྒྱད་པའི་ཁྲ་ས་ལ་གསོལ་བ་འདེབས།

CHOD TOD GYUD PAI LA MA LA SOL WA DEB
('Jig-rTen mChhod-bsTod) lineage guru to pray

To all the gurus of the Chod Tod lineage, we pray.

ཡུ་གྱན་པ་ལྷ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Chomdan Dregpa Kundul the blessing of lineage and attainment passed through Rombu Guhyachandra in oral lineage to Shakya Senge. To those of the past, the present and future, to all the gurus of the Chod Tod lineage, we pray. We pray to Padma Sambhava of Urgyan.

དཔལ་ཆེན་ལྷོབས་ལྷན་ནག་པོའི་དགོངས་པ་ཡིས།

PAL CHEN TOB DAN NAG POI GONG PA YI
very splendid (a form of Vajrapani) direct teaching by

With the acuity of Palchen Tobdan Nagpo,

ལྷོ་བ་དཔོན་ཆེན་པོ་གི་རྩོ་གརྩ་དང་།

LOB PON CHEN PO SHIN TAM GAR BHA DANG
acharya, teacher great Shantigarbha and

To Lupon Chenpo Shintamgarbha and

དོ་རེ་བློ་ལོད་ཅལ་ལ་བྱིན་བརྒྱབས་དེ།

DOR JE DRO LOD TSAL LA JIN LAB TE
(name) down to blessing thus

To Dorje Drolo Tsal the blessing continues.

འདས་དང་མ་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JONDA TAR DU SUM GYI

Those of the past, present and future,

དག་ལྟགས་བརྒྱད་པའི་ཁྲ་མ་ལ་གསོལ་བ་འདེབས།

DRAG DANG GYUD PAI LA MA LA SOL WA DEB
(sMod-Pa Drag-sNgags) lineage gurus to pray

To all the gurus of the Drag Ngag lineage, we pray.

ལུ་གྲན་པ་རྣམ་པའི་བླ་མ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Palchen Tobdan Nagpo the blessing of lineage and attainment passed through Lupon Chenpo Shintamgarbha to Dorje Drolo Tsal. To those of the past, the present and the future, to all the gurus of the Drag Ngag lineage, we pray. We pray to Padma Sambhava of Urgyan.

མགོན་པ་ཆེ་དཔག་མེད་གྱི་དགོངས་པ་ཡིས།

GON PO TSHE PAG ME KYI GONG PA YI
benefactor Amitayus of deep teaching by

With the acuity of Gonpo Tshepagme

ལྷ་མོ་ཙཱ་ལི་ལ་བྱམས་བརྒྱད་ནས།

LHA MO TSAN DHA LI LA THUG GYUD NE
(consort of Amitayus, Chandali) to mind lineage (oral teaching) then

Lhamo Tsandhali gained the mind lineage and

འཆི་མེད་པདྨ་འབྲུང་གནས་བྱིན་བརྒྱབས་དེ།

CHI ME PAD MA JUNG NAE JIN LAB TE
undying (Padma Sambhava) blessing thus

Down to Chhimed Padma Jungnae the blessing continues.

འདས་དང་མ་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future,

ཙེ་ཡི་རིག་འཛིན་རྣམས་ལ་གསོལ་བ་འདེབས།

TSHE YI RIG DZIN NAM LA SOL WA DEB
(ayusindra) vidyadharas to pray

To all the vidyadharas of long life, we pray.

ཨུ་རྒྱན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Gonpo Tshepagme the blessing of lineage and attainment passed through Lhamo Tsandhali in oral lineage to Chhimed Padma Jungnae. To those of the past, the present and the future, to all the vidyadharas of long life, we pray. We pray to Padma Sambhava of Urgyan.

རྡོ་རྗེ་ཕག་མའི་བྱུགས་ཀྱི་དགོངས་པ་ཡིས།

DOR JE PHAG MOI THUG KYI GONG PA YI
Vajra Varahi's mind of direct teaching by

With the acuity of Dorje Phagmo's mind

མཁའ་འགྲོ་སེང་གའི་གདོང་ཅན་བྱུགས་བརྒྱད་ནས།

KHAN DRO SENG GEI DONG CHAN THUG GYUD NE
dakini Singhamukha mind lineage (oral teaching) then

Khandro Sengei Dongchan gained the mind lineage and

རྡོ་རྗེ་བྲག་པོ་ཙས་ལ་བྱིན་བརྒྱབས་དེ།

DOR JE DRAG PO TSAL LA JIN LAB TE
(name) down, till blessing thus

Down to Dorje Dragpo Tsal the blessing continues.

འདས་དང་མ་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future,

གསང་སྒྲགས་མ་གྱུད་ཀྱི་སྒྲ་མ་ལ་གསོལ་བ་འདིབས།

SANG NGAG MA GYUD KYI LA MA LA SOL WA DEB
guhyanmantra, vajrayana Martratantra, Mother Tantra of gurus to pray

To all the gurus of the Sang Ngag Ma Gyud, we pray.

ཡུ་གྲུག་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདིབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Dorje Phagmo's mind the blessing of lineage and attainment passed through Khandro Sengei Dongchan in oral lineage to Dorje Dragpo Tsal. To those of the past, the present and the future, to all the gurus of the Sang Ngag Ma Gyud, we pray. We pray to Padma Sambhava of Urgyan.

རྡོ་རྗེ་ཐག་འཐུང་ཐུགས་ཀྱི་དགོངས་པ་ཡིས།

DOR JE TRAG THUNG THUG KYI GONG PA YI
Vajra Heruka mind of direct teaching by

With the acuity of Dorje Tragthung's mind

སྤུལ་སྒྲུ་པདྨ་འབྲུང་གནས་ཐུགས་བརྒྱུད་ནས།

TRUL KU PAD MA JUNG NAE THUG GYUD NE
emanation Padma Sambhava mind lineage (oral teachings) then

Trulku Padma Jungnae gained the mind lineage and

འཛམ་གླིང་བོད་ཀྱི་ལས་ཅན་བྱིན་བརྒྱབས་དེ།

DZAM LING BOE KYI LAE CHAN JIN LAB TE
Jampudvipa, the world Tibet of fortunate blessing thus

Down to the fortunate ones in the land of Tibet the blessing continues.

འདས་དང་མ་གྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future,

གསང་སྒྲགས་འདུས་གྱུད་ཀྱི་སྒྲ་མ་ལ་གསོལ་བ་འདིབས།

SANG NGAG DUE GYUD KYI LA MA LA SOL WA DEB
guhyanmantra assembling lineage of gurus to pray
(including all tantras) (sangdu)

To all the gurus of the lineage which encompasses all the tantras, we pray.

ལུ་རྒྱ་པ་ལྷ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Dorje Tragthung's mind the blessing of lineage and attainment passed through Tulku Padma Jungnae in oral lineage to the fortunate ones in the land of Tibet. To those of the past, present and the future, to all the gurus of the lineage which encompasses all the tantras, we pray. We pray to Padma Sambhava of Urgyan.

འདས་པའི་སངས་རྒྱས་རྣམས་གྱི་དགོངས་པ་ཡིས།

DAE PAI SANG GYE NAM GYI GONG PA YI
past buddhas of direct teaching by

With the acuity of all the buddhas of the past

སངས་རྒྱས་ཤུག་ཐུབ་པའི་ཐུགས་བརྒྱད་ནས།

SANG GYE SHAK YA THUB PAI THUG GYUD NE
Buddha Shakyamuni mind lineage then

Buddha Shakyamuni gained the mind lineage and

བོ་དྭོ་ས་དྲེ་བར་དུ་བྱིན་བརྒྱབས་དེ།

BO DHI SAT VAI BAR DU JIN LAB TE
Santaraksita down till blessing thus

Down to Bodhisattva Santaraksita the blessing continues.

འདས་དང་ས་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future,

རྒྱ་འབྲས་དོན་སྟོན་གྱི་སླ་མ་ལ་གསོལ་བ་འདེབས།

GYU DRAE DON TON GYI LA MA LA SOL WA DEB
cause result meaning show of gurus to pray
(mTshan-Nyid-Kyi Theg-Pa)

To all the gurus who teach the significance of cause and result, we pray.

ལུ་རྒྱ་པ་ལྷ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of all the buddhas of the past the blessing of lineage and attainment passed through Buddha Shakyamuni to Bodhisattva Santaraksita. To those of the past, the present and the future, to all the gurus who teach the significance of cause and result, we pray. We pray to Padma Sambhava of Urgyan.

རིག་འཛིན་བྱུང་ཆུབ་སེམས་དཔའི་དགོངས་པ་ཡིས།

RIG DZIN JANG CHUB SEM PAI GONG PA YI
vidyadhara bodhisattva direct teaching by
(the highest bodhisattvas above the tenth bhumi)

With the acuity of the vidyadhara bodhisattvas

གང་ཟག་ལས་ཅན་རྣམས་ལ་བྱིན་བརྒྱབས་དྱེ།

GANG ZAG LAE CHAN NAM LA JIN LAB TE
people fortunate ones to blessing then

The fortunate disciples are blessed.

དུས་ཚོད་འདི་ནས་ལྔ་བརྒྱ་ཐ་མའི་བར་།

DU THSOD DI NE NGAB GYA THA MAI BAR
time present, this onwards five hundred final (i.e. until fifth)
(i.e. Padma Sambhava's time) year period

From that time onwards until the end of the final five hundred year period

གསང་སྒྲགས་བཀའ་བཞིན་སྐྱབ་པའི་དམ་ཚིག་ཅན་།

SANG NGAG KA ZHIN DRUB PAI DAM TSHIG CHAN
guhyantra, according to instructions, practising vow-keepers
tantra in the correct way

To all those who keep their vows and practise the tantras correctly,

གང་ཟག་སྣེ་ཁྲུང་བརྒྱད་པ་ལ་གསོལ་བ་འདེབས།

GANG ZAG NYAN KHUNG GYUD PA LA SOL WA DEB
people hearing the teaching lineage to pray
(those who require detailed explanation)

To the lineage of those who hear the teaching we pray.

ཁྱུ་ཀྱན་པ་རྣམས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of the vidhyadhara bodhisattvas the blessings of lineage and attainment passes to the fortunate disciples. We pray to the lineage of those who hear the teaching, to all those who keep their vows and practise the tantras correctly from that time until the end of the final five hundred year period. We pray to Padma Sambhava of Urgyan.

འདི་ལྟར་མིག་གི་ཡུལ་དུ་སྒྲུང་བ་ཡི།

DI TAR	MIG GI	YUL	DU	NANG WA	YI
like this,	visual	objects	as, of	ideas, appearances,	of
in this way				images, all that is	
				experienced visually	

As regards the objects of our vision, the appearances

ཐྱི་ནང་སྒྲོད་བཅུད་དངོས་པོ་ཐམས་ཅད་ཀྱི་ནུ།

CHI	NANG	NOD CHUD	NGOE PO	THAM CHE	KUN
outer	inner	universe	beings	entities, things	all
			(including oneself)	held to as real	

Of absolutely all the outer and inner entities that constitute the universe and its inhabitants,

སྒྲུང་ཡང་བདག་འཛིན་མེད་པའི་ངང་ལ་ཞིག།

NANG	YANG	DAG DZIN	ME PAI	NGANG	LA	ZHO
appear, arise	yet, also	grasping and	without	state, nature	in	stay,
within the sphere		believing in inherent				maintain
of awareness		individual reality or self nature				
		(i.e. no reificatory ascription)				

We must maintain the state in which they can appear yet without being grasped at as something inherently real,

གཟུང་འཛིན་དག་པ་གསལ་སྤྱང་ལྷ་ཡི་སྐྱེ།

ZUNG	DZIN	DAG PA	SAL	TONG	LHA YI	KU
graspable	grasping	purified	clarity, radiance	emptiness,	god's	body
object	mind		luminosity	depth	divine form or expression	
				(nirmanakaya)		

For in fact they are the divine forms of clarity and emptiness, pure and by nature untaintable by the false notions of graspable objects and grasping mind.

འདོད་ཆགས་རང་གྲོལ་གྱི་སྒྲ་མ་ལ་གསོལ་བ་འདེབས།

DOD CHAG	RANG DROL	GYI	LA MA	LA	SOL WA DEB
desire	self-liberating,	of	guru	to	pray
	come free by itself				

(The openness of this divine play of the non-duality of appearances and emptiness provides no ground for subject/object tension or the reification of the experiences of the six realms)

We pray to the guru who self-liberates desire.

ཡུ་རྫོན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN	PAD MA	JUNG NAE	LA	SOL WA DEB
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We pray to Padma Sambhava of Urgyan.

As regards the objects of our vision, the appearances of absolutely all the outer and inner entities that constitute the universe and its inhabitants, maintain the state in which they can appear yet without being grasped at as something inherently real, for in fact they are the divine forms of clarity and emptiness, pure and by nature untaintable by the false notions of graspable objects and grasping mind. We pray to the guru who self-liberates desire. We pray to Padma Sambhava of Urgyan.

འདི་ལྟར་ན་བདེ་ཡུལ་དུ་བྲགས་པ་ཡི།

DI TAR	NA WAI	YUL	DU	DRAG PA	YI
<i>in this way</i>	<i>audition, the hearing</i>	<i>objects</i>	<i>of, as</i>	<i>sound, that</i>	<i>of</i>
	<i>power of the ear</i>			<i>which is heard</i>	

As regards the objects of audition, the audible matter

སྒྲ་ན་དང་མི་སྒྲ་ན་འཛིན་བདེ་སྒྲ་ན་སྐྱེས་ཀྱི་ན།

NYAN	DANG	MI NYAN	DZIN PAI	DRA NAM	KUN
<i>sweet,</i>	<i>and</i>	<i>bitter,</i>	<i>grasped at,</i>	<i>sound, (plural)</i>	<i>all</i>
<i>pleasant</i>		<i>unpleasant</i>	<i>held to as noise</i>		

Comprising all the sounds that we grasp as being pleasant and unpleasant,

བྲགས་སྟོང་བསམ་མཐོ་བྲལ་བདེ་ངང་ལ་ཞིག།

DRAG TONG	SAM NO	DRAL WAI	NGANG LA	ZHO
<i>sound</i>	<i>emptiness</i>	<i>thought, ratiocination</i>	<i>without</i>	<i>state in</i>
<i>(leaving the sound as just mere sound and not covering it in a layer of interpretation)</i>				

We must remain in the state of sound and emptiness that is free of all conceptual interpretation,

བྲགས་སྟོང་སྒྲི་འགགས་མེད་བ་རྒྱལ་བདེ་གསུང་།

DRAG TONG	KYE	GAG	ME PA	GYAL WAI	SUNG
<i>sound</i>	<i>emptiness</i>	<i>beginning</i>	<i>interruption</i>	<i>without</i>	<i>Jina's, Buddha's</i>
					<i>speech</i>
<i>(sambhogakaya)</i>					

For they are in fact sound and emptiness, the unborn and unceasing speech of the Jina.

བྲགས་སྟོང་རྒྱལ་བདེ་གསུང་ལ་གསོལ་བ་འདེབས།

DRAG TONG	GYAL WAI	SUNG	LA	SOL WA DEB
<i>sound</i>	<i>emptiness</i>	<i>Jina's</i>	<i>speech</i>	<i>to pray</i>
<i>(i.e. like mantra)</i>				
<i>(this view should be applied to all the other sense organs and their objects)</i>				

We pray to the Jina's speech of sound and emptiness.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN	PAD MA	JUNG NAE	LA	SOL WA DEB
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We pray to Padma Sambhava of Urgyan.

As regards the objects of audition, the audible matter comprising all the sounds that we grasp as being pleasant and unpleasant, remain in the state of sound and emptiness that is free of all conceptual interpretation, for they are in fact, sound and emptiness, the unborn and unceasing speech of the Jina. We pray to the Jina's speech of sound and emptiness. We pray to Padma Sambhava of Urgyan.

འདི་ལྟར་ཡིད་ཀྱི་ཡུལ་དུ་ འབྲུ་བ་ཡི།

DI TAR	YID	KYI	YUL	DU	GYU WA
<i>in this way</i>	<i>mental consciousness, of mentation</i>	<i>object</i>	<i>as</i>	<i>movement, restlessness, of quivering (i.e. thoughts and feeling coming and going and making mind agitated)</i>	

As regards the objects of our mentation, these restless movements of

ཉོན་མོངས་དུག་ལཱའི་རྟོག་བ་ཅི་ཤར་ཡང་།

NYON MONG	DUG	NGAI	TOG PA	CHI SHAR YANG
<i>afflictions, kleshas (the sources of all troubles)</i>	<i>poisons (stupidity, aversion, desire, pride, jealousy)</i>	<i>five's</i>	<i>thoughts, feelings, sensations etc.</i>	<i>whatever yet may arise</i>

The five afflicting poisons' thoughts, no matter what arises

སྟོན་བས་ཇེས་དབྱེད་སྒྲོ་ཡིས་བཙམ་མི་གཞུག་།

NGON SUE	JE CHOD	LO	YI	CHO	MI ZHUG
<i>waiting expectantly before thoughts come (i.e. looking out for something)</i>	<i>following after past thoughts (like a dog following footprints), analysing</i>	<i>intellect</i>	<i>by</i>	<i>artificiality, contrivance</i>	<i>not do, enter</i>

We must not enter upon the intellect's unnatural activities of awaiting future thoughts and following after past thoughts

འབྲུ་བ་རང་སར་བཞག་བས་ཚམ་སྐྱར་གྲོལ་།

GYU WA	RANG SAR	ZHAG PAE	CHO KUR	DROL
<i>restlessness, infirmity</i>	<i>in its own place (i.e. just leave it alone)</i>	<i>by keeping</i>	<i>dharmakaya</i>	<i>liberated, free (i.e. subject and object go free by themselves leaving awareness unobscured)</i>

Since by leaving the restless movement in its own place we are liberated in the dharmakaya.

རིག་བ་རང་གྲོལ་གྱི་སྒྲོ་མ་ལ་གསོལ་བ་འདེབས་།

RIG PA	RANG DROL	GYI	LA MA	LA	SOL WA DEB
<i>natural awareness</i>	<i>self-liberating</i>	<i>of</i>	<i>guru</i>	<i>to</i>	<i>pray</i>

We pray to the guru of self-liberating awareness.

ཨུ་གྲོ་པ་རྒྱ་འབྱུང་གནས་ལ་གསོལ་བ་འདི་བསམ།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

As regards the objects of our mentation, these restless movements of the five afflicting poisons' thoughts, no matter what arises, do not enter upon the intellect's unnatural activities of awaiting future thoughts and following after past thoughts since by leaving the restless movement in its own place we are liberated in the dharmakaya. We pray to the guru of self-liberating awareness. We pray to Padma Sambhava of Urgyan.

ཐིམ་ལྷ་གཟུང་བའི་ཡུལ་སྣང་དག་བ་དང་།

CHI	TAR	ZUNG WAI	YUL	NANG	DAG PA	DANG
outer,	as	graspable	objects,	images, ideas,	purified,	and
outside			objects of holding	appearances	recognise	

With the purification of all the appearances of the outer objects of grasping,

ནང་ལྷ་འཛིན་བའི་སེམས་ཉིད་གྲོལ་བ་དང་།

NANG	TAR	DZIN PAI	SEM NYID	DROL WA	DANG
inner	as	grasping	mind	liberate	and

The liberating of the grasping mind within, and

བར་དུ་འོད་གསལ་རང་ངོ་ཤེས་བ་སུ།

BAR DU	OD SEL	RANG NGO	SHE PA	RU
at that time,	clarity, light	own nature,	recognise and	with, to
when outer and	lucidity, natural	own face	know and	
inner become clear	luminosity		understand	
and unobstructing				

Simultaneously the natural luminosity of the recognition of our own natures,

དུས་གསུམ་བདེ་གཤེགས་ནསས་ཀྱི་ཐུགས་རྗེ་ཡིས།

DU SUM	DE SHEG NAM	KYI	THUG JE	YI
three times	sugatas, buddhas	of	compassion	by
(past, present,			(by their blessing we can follow the path of	
future)			recognising the ground and thus gain the result)	

By the compassion of all the sugatas of the three times,

བདག་འདྲི་རང་གྱུར་གྲོལ་བར་བྱིན་གྱིས་རྫོབས།

DAG	DRAI	RANG GYUD	DROL WAR	JIN GYI LOB
I	like	our, characters, minds	liberate	bless
(all beings who are like me i.e. wandering in samsara yet having buddha nature)				

May I and all beings be blessed with the liberation of our minds.

With the purification of all the appearances of the outer objects of grasping, the liberating of the grasping mind within, and simultaneously the natural luminosity of the recognition of our own natures, by the compassion of all the sugatas of the three times, may I and all beings be blessed with the liberation of our minds.

དེ་ལྟར་དུས་གྲུན་དུ་གསོལ་བ་ཐོབ་མེད་ཀྱི་མཁའ་ལྷོ་པོ་རིག་པའི་བཙན་ས་བརྒྱུད་མེད་པར་བདེ་ཆེན་གནས་སུ་བྱོན་མེད་ཀྱི་ཞེས་གསུངས་སོ་མོ་

“You must recite this prayer continuously. Nam-mKh'i sNying-Po, you must hold to the secure domain of natural awareness. You will never be separated from me and will go to the place of great happiness.”

THE PRAYER REQUESTED BY NANAM DORJE DUDJOM

དེ་ནས་སྐྱ་ནམ་རྗེ་མེ་བདུད་འཛུམས་ཀྱིས་ཞུས་པེ། ཀྱི་སྒྲོ་བ་དཔོན་ཆེན་པོ་ལགས། ཉིད་སངས་
རྒྱས་ཐམས་ཅད་འདུས་པའི་སྐྱེ། སངས་རྒྱས་ཐམས་ཅད་འདུས་པའི་གསུང་། སངས་རྒྱས་
ཐམས་ཅད་འདུས་པའི་ཐུགས་། བདེ་གཤེགས་འདུས་པའི་ཐུགས་མེ་ཅན་། བསྐྱེད་འབྱུང་གནས་
རྒྱལ་པའི་སྐྱེ། བྱད་ལས་ལྷག་པ་གཞན་ན་མེད་། བདག་དང་མ་འོངས་དོན་ཆེན་དུ་
ཉིད་ཀྱི་བྱོན་ཚུལ་མཛད་ཚུལ་ལ་། བརྟེན་ནས་དྲངས་བ་དྲིན་བ་དང་། ཡིད་ཆེས་མོས་གསུམ་སྐྱེ་
བ་ཡི་། གསོལ་འདེབས་བྱིན་གྱིས་སྒྲོ་བ་པའི་གསུང་། བདག་ལ་ཐུགས་མེས་གནང་བར་ཞུ་
ཞེས་ཞུས་སོ་།

Then sNa-Nam rDo-rJe bDud-'Joms made this request, "O, Great Master! Your body encompasses those of all the buddhas. Your speech encompasses that of all the buddhas. Your mind encompasses those of all the buddhas. Your compassion encompasses that of all the sugatas. Padma Sambhava, you are the actual Buddha and there is no one superior to you. For the sake of myself and all beings in the future I request you to teach me out of your compassion a prayer that has the blessing of your speech, a prayer which will develop interest, devoted confidence and faith by describing the manner of your coming and the deeds you have performed."

བཀའ་སྐྱུལ་པེ། ཉོན་ཅིག་སྒྲགས་ཀྱི་ནལ་འབྲོར་པེ། ང་ཡི་ནམ་ཐར་མཛད་ཚུལ་ན་
བསམ་གྱིས་མི་བྲབ་བརྗོད་མི་ལང་། འོན་ཀྱང་འཛུམས་སྤྱིང་བོད་ཡུལ་དུ་། སྐྱུལ་པས་འགྲོ་དོན་
བྱས་པའི་ཚུལ་། རུང་ཞིག་བཤད་ཀྱི་གསུམ་པར་ཉོན་། རྒྱན་ཆད་མེད་པར་གསོལ་བ་ཐོབ་
ཅེས་གསུངས་སོ་། ས་སྐྱ་ཐུ་།

Padma Sambhava replied, "O, tantric yogi, listen to me! The story is inexpressible and beyond the reach of thought yet I will tell you a little of the manner in which I manifested myself in the land of Tibet in Jambudvipa for the sake of beings, so listen with devotion to what I say. You must recite this prayer ceaselessly." Samantha.

ཨ་མ་ཏོ་ ལྷོ་རྒྱ་བྲ་ཡ་བ་གླིང་སྐན་སྤྱན་པའི་ཡུལ་།

E MA HO wonderful!	LHO NUB south-west (of Tibet)	NGA YAB camara, fly-whisk	LING dvipa, island	TRAN small	SIN POI raksasa, cannibal	YUL country
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(here this stands for Oddiyana, U-rGyan-Yul in the northern Sind doab)

Wonderful! In the cannibal country of Ngayab Lingtran that lies to the south-west

སི་ཏྲུ་གུ་མཚོ་འལ་བའི་མཚོ་གླིང་དུ་།

SIN DHU Sindhu	GYAM TSHO ocean	ROL PAI moving, playful	TSHO ocean	LING DU in
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(south of Pakistan)
(here this stands for the Dhanakosa Lake)

Within the playful Sindhu Ocean

ལྷ་གྲུ་ལ་འཛིག་པོ་གནས་པའི་ཁང་ཕྱིང་དེ་།

LU naga, snake-god	GYAL raja, king	JOG PO Taksaka	NAE PAI staying	KHANG house	TENG DU on top of
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Is the palace of the Naga king Jogpo surmounted by

པདྨ་འབར་བའི་སྣང་པའི་ ཅེ་ལ་འབྲུངས་།

PAD MA lotus	BAR WAI shining	DONG POI stem	TSE peak, tip	LA on	TRUNG born
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The shining lotus upon the tip of whose stem you were born.

རང་བྱུང་ངོ་མཚར་ཅན་ལ་གསོལ་བ་འདེབས་།

RANG JUNG self-existing, naturally occurring	NGO TSHAR amazing	CHAN one	LA to	SOL WA DEB pray (i.e. Padma Sambhava)
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We pray to the self-existing marvellous one.

ཡུ་གྲན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་།

UR GYAN	PAD MA	JUNG	NAE	LA	SOL WA DEB
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We pray to Padma Sambhava of Urgyan.

Wonderful! In the cannibal country of Ngayab Lingtran that lies to the south-west within the playful Sindhu Ocean is the palace of the Naga king Jogpo surmounted by the shining lotus upon the tip of whose stem you were born. We pray to the self-existing marvellous one. We pray to Padma Sambhava of Urgyan.

Without mother or father you are the child emanation.

GYU	ME	KYEN	ME	GYAM TSHOI	LING	NAE JON
<i>principal cause</i>	<i>without</i>	<i>conditions</i>	<i>without</i>	<i>ocean's</i>	<i>wave, inside</i>	<i>from came</i>
<i>(i.e. unlike ordinary beings he was not forced into birth by karmic compulsion. His appearance was the spontaneous play of compassion.)</i>						

Who came without determining causes or conditions, appearing from the ocean.

MA RIG	LOG PAI	SEM CHAN	DRAN PAI	PAL
<i>ignorant</i>	<i>wrong, misguided</i>	<i>sentient beings</i>	<i>guiding</i>	<i>highest one, glory</i>

As the guiding glory of all ignorant and deluded sentient beings,

DE SHEG	KU	SUNG	THUG	KYI	TRUL PA	TE
<i>sugatas, Buddhas</i>	<i>body,</i>	<i>speech,</i>	<i>mind,</i>	<i>of</i>	<i>emanation</i>	<i>this</i>
	<i>nirmanakaya</i>	<i>sambhogakaya</i>	<i>dharmakaya</i>			

The emanation of the body, speech and mind of all the buddhas.

TRUL KU	TSHO KYE DOR JE	LA	SOL WA DEB
<i>emanation</i>	<i>(Padma Sambhava's name at that time)</i>	<i>to</i>	<i>pray</i>

We pray to Tulku Tshokye Dorje.

UR GYAN PAD MA JUNG NAE LA SOL WA DEB
We pray to Padma Sambhava of Urgyan.

Without mother or father you are the child emanation who came without determining causes or conditions, appearing from the ocean as the guiding glory of all ignorant and deluded sentient beings, the emanation of the body, speech and mind of all the buddhas. We pray to Tulku Tshokye Dorje. We pray to Padma Sambhava of Ugyan.

གྲུལ་སྤྱོད་སྤངས་ནས་བདུལ་བྱུགས་སྦྱོད་པ་མཛད་པུ་

GYAL SI PANG NE TUL ZHUG CHOD PA DZAD
kingdom abandon, quit then intense practice activity did

You went for intense practice after abandoning the kingdom.

དེ་ན་ག་ཤིང་སྦྱོར་སྦྱོལ་དགོངས་པ་ཡིས་པུ་

TA NA GA NI JOR DROL GONG PA YI
union and destruction union destruction method by

By the method of union and destruction

མ་མོ་མཁའ་འགྲོ་ཐམས་ཅད་དབང་དུ་བསྐྱུད་པུ་

MA MO KHAN DRO THAM CHE WANG DU DUD
matrikas dakinis all power, control under put, assembled

You gathered all the mamo and khandro under your power.

ཤར་ཏཱ་རཀ་ཤི་ཏ་ལ་གསོལ་བ་འདི་བས་པུ་

SHAN TA RAK SHI TA LA SOL WA DEB
(Padma Sambhava's name at that time) to pray

We pray to Shantarakshita.

ཁུ་རྒྱན་པ་རྒྱ་འབྲུང་གནས་ལ་གསོལ་བ་འདི་བས་པུ་

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

To the cemetery Silwatshal in the south you went for intense practice after abandoning the kingdom. By the method of union and destruction you gathered all the mamo and khandro under your power. We pray to Shantarakshita. We pray to Padma Sambhava of Urgyan.

ཕྱོགས་བཞི་དུ་རྒྱུང་ཁྱུན་དུ་བདུལ་བྱུགས་མཛད་པུ་

CHOG ZHI DUR TRO KUN TU TUL ZHUG DZAD
four (cardinal) directions cemetery all in determined practice did

You performed determined practice in all the cemeteries in the four directions, and

ཡི་ཤེས་མཁའ་འགྲོ་རྣམས་ཀྱིས་བྱིན་གྱིས་བརྒྱབ་ས་པུ་

YE SHE KHAN DRO NAM KYI JIN GYI LAB
jnana dakinis, the highest dakinis by blessed of unobstructed awareness

Were blessed by the jnana dakinis.

Until you clearly saw all the yoga gods.

SHA KYA SENG GEI	KU	LA	SOL WA DEB
<i>(Padma Sambhava's</i>	<i>form</i>	<i>to</i>	<i>pray</i>
<i>name at that time)</i>			

We pray to Shakyasenge.

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

You went to the red rock cave of Jakhyung Tshal to see Lopon Prabhahasti and then practised the doctrines of yoga until you clearly saw all the yoga gods. We pray to Shakya Senge. We pray to Padma Sambhava of Urgyan.

GYA	GAR	YUL	GYI	CHOG	ZI	NAE	CHEN	DU
<i>India</i>	<i>land</i>		<i>of</i>	<i>direction</i>	<i>four</i>	<i>places</i>	<i>great, holy</i>	<i>in</i>

At the holy places in the four directions within India

RIG DZIN	DRUB THOB	MANG POI	CHAN NGAR JON
<i>vidyadharas</i>	<i>siddhas, adepts</i>	<i>many</i>	<i>before went</i> <i>(i.e. visited to receive teaching)</i>

You went to see many vidhyadharas and siddhas and then

YO GA	NAM SUM	CHO	LA	JANG PA	DZAD
<i>yoga</i>	<i>kinds three</i>	<i>doctrines</i>	<i>to</i>	<i>practise</i>	<i>did</i>
	<i>(kriya, carya, yoga)</i>				

Practised the doctrines of the three yogas and

TSHAN NYID GYU	YI	CHO	KYI	DRO DOG	CHAD
<i>sutrahetaulakshanayana, the</i>	<i>of</i>	<i>doctrines of</i>	<i>doubts</i>	<i>cut</i>	<i>(fully practised and gained the result)</i>
<i>causal path that works on the</i>					
<i>identification of the attributes of entities</i>					

Cleared all your doubts about the doctrines of causal characteristics.

ལུ་གྲན་བདྲ་འབྱང་གནས་ལ་གསོལ་བ་འདེབས་པ་

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan..

In the rock cave of Maratika, when you performed practice to become a vidyadhara of immortal life, you were blessed by Gonpo Tshepagme and gained the vajrakaya free of birth and death. We pray to Chime Padma Jungnae. We pray to Padma Sambhava of Urgyan.

ཟ་ཨོར་རྒྱལ་ཁམས་འདུལ་དུ་གཤེགས་པའི་ཆེ་

ZA HOR	GYAL KHAM	DUL	DU	SHEG PAI	TSHE
<i>the Mandi District</i>	<i>kingdom</i>	<i>convert, turn</i>	<i>for</i>	<i>went</i>	<i>when, time</i>
<i>of Himachal Pradesh,</i>		<i>towards</i>			
<i>India</i>		<i>enlightenment</i>			

When you went to convert the kingdom of Zahor and

ས་རིག་འཁྲུལ་པའི་སེམས་ཅན་ཆོས་ལ་བཙུང་།

MA RIG	TRUL PAI	SEM CHAN	CHO	LA	TSUD
<i>ignorant</i>	<i>confused</i>	<i>sentient beings</i>	<i>dharma</i>	<i>in</i>	<i>put, introduce</i>

Establish the confused and ignorant beings in the dharma

ཡ་མཚན་མད་དུ་བྱུང་བའི་རྩུ་འབྲུལ་བསྟན་པ་

YAM TSHAN	MAED DU	JUNG WAI	DZU TRUL	TAN
<i>wonderful</i>	<i>amazing</i>		<i>siddhi, magic power</i>	<i>show</i>

You demonstrated wondrous and amazing magical powers and

རྒྱལ་ཁམས་གསལ་ཅད་ཆོས་ཀྱིས་གང་བར་སེང་།

GYAL KHAM	THAM CHE	CHO	KYI	GANG WAR	DZAD
<i>kingdom</i>	<i>all, entire</i>	<i>dharma</i>	<i>by</i>	<i>fill</i>	<i>did</i>

Filled the entire country with the dharma.

བདྲ་མོ་བླའི་རྒྱ་ལ་གསོལ་བ་འདེབས་པ་

PAD MA SAM BHA	VA EI	KU	LA	SOL WA DEB
<i>(name)</i>	<i>of</i>	<i>body</i>	<i>to</i>	<i>pray</i>

We pray to Padma Sambhava.

ལུ་གྲན་བདྲ་འབྱང་གནས་ལ་གསོལ་བ་འདེབས་པ་

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

When you went to convert the kingdom of Zahor and establish the confused and ignorant beings in the dharma, you demonstrated wondrous and amazing magical powers and filled the entire country with the dharma. We pray to Padma Sambhava. We pray to Padma Sambhava of Urgyan.

ཡུ་གླུ་གླུ་ཁམས་འདུལ་དུ་ག་ཤེགས་པའི་ཆེ་

UR GYAN	GYAL KHAM	DUL	DU	SHEG PAI	TSHE
<i>Oddiyana kingdom</i>		<i>convert</i>	<i>to, for</i>	<i>went</i>	<i>when</i>

When you went to convert the kingdom of Urgyan,

ག་ཤེད་མས་མི་ཡི་དབུས་སུ་བསྐྱབས་པའི་ཆེ་

SHED MAE		ME	YI	WU	SU	SEG PAI	TSHE
<i>by the wild militia, trouble-makers, executioners</i>		<i>fire</i>	<i>of</i>	<i>centre</i>	<i>in</i>	<i>burn</i>	<i>when</i>

When the thugs tried to burn you in the midst of a fire

མི་དབུང་མཚོ་དུ་བསྐྱར་ཏེ་རྩ་འབྲུལ་བསྟན་

ME	PUNG	TSHO	DU	GYUR	TE	DZUL	TRUL	TAN
<i>fire</i>	<i>heap</i>	<i>lake</i>	<i>to</i>	<i>changed</i>	<i>this</i>	<i>magic</i>	<i>power</i>	<i>showed</i>

You showed your magic power by turning the inferno into a lake and you

ཨིན་བོ་རྟི་བྱང་རྩལ་ལམ་ལ་བཀོད་

IN	DRA BO	DHI	JANG CHUB	LAM	LA	KOD
<i>the king of Oddiyana</i>	<i>bodhi, enlightenment</i>	<i>path</i>	<i>in, on</i>	<i>put</i>		

Placed king Indrabodhi on the path of enlightenment.

སྤུས་མཚོག་པརྒྱ་གླུ་པོ་ལ་གསོལ་བ་འདིབས་

SAE	CHOG	PAD MA GYAL PO	LA	SOL WA DEB
<i>son (adopted son)</i>	<i>best</i>	<i>(Padma Sambhava's name)</i>	<i>to</i>	<i>pray</i>
<i>(of Indrabodhi)</i>		<i>(at that time)</i>		

We pray to Saechog Padma Gyalpo.

ཡུ་གླུ་པརྒྱ་འབྲུང་གནས་ལ་གསོལ་བ་འདིབས་

UR GYAN	PAD MA JUNG NAE	LA	SOL WA DEB
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We pray to Padma Sambhava of Urgyan.

When you went to convert the kingdom of Urgyan, when the thugs tried to burn you in the midst of a fire, you showed your magic power by turning the inferno into a lake and placed king Indrabodhi on the path of enlightenment. We pray to Saechog Padma Gyalpo. We pray to Padma Sambhava of Urgyan.

ལྷུན་བྱ་བ་བཅེགས་དང་བསྐྱ་བཅེགས་ལ་སོགས།

LHUN DRUB TSEG

'effortlessly arising construction'

(the cemetery at Boudhanath in Nepal)

DANG

and

PAD MA TSEG

'lotus construction'

(the cemetery at Kamoka stupa)

LA SOG

and so on

(the eight great cemeteries)

At Lhundrub Tseg, Padma Tseg and the rest

རང་བྱུང་མཚན་རྟེན་དྲུང་དུ་བཞུགས་པའི་དུས།

RANG JUNG

naturally occurring

(Swayambhu in Nepal)

CHO TEN

stupa

DRUNG DU

near, beside

ZHUG PAI

staying

DU

when

While you were staying at choten such as Rangjung

མ་མོ་མཁའ་འགྲོ་ཚས་སྐྱོང་འཁོར་གྱིས་བསྐོར།

MA MO

matrikas

KHAN DRO

dakinis

CHO KYONG

dharma protectors

KHOR

circle, retinue

GYI KOR

by surrounded

You were surrounded by your circle of mamo and khandro.

གུ་རུ་ཉི་མ་འོད་ཟེར་ལ་གསོལ་བ་འདེབས།

GU RU NYI MA WOE ZER

(Padma Sambhava's name at that time)

LA

to

SOL WA DEB

pray

We pray to Guru Nyima Ozer.

ཡུ་གྱན་བསྐྱ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN

Padma Sambhava

PAD MA JUNG NAE

Padma Sambhava

LA

to

SOL WA DEB

pray

We pray to Padma Sambhava of Urgyan.

At Lhundrub Tseg, Padma Tseg and the rest, and while you were staying at choten such as Rangjung, you were surrounded by your circle of mamo and khandro. We pray to Guru Nyima Ozer. We pray to Padma Sambhava of Urgyan.

This verse does not occur in the original gTer-Chhos of bZang-Po Grags-Pa and it is not read by those who follow the Byang-gTer system. This verse is always written without the gTer marks and may have come from Gri-Gung Rin-Chen Phung-Tshogs.

ལྷོ་ཕྱོགས་ཀྱི་གར་ཡུལ་དུ་གཤེགས་པའི་ཚེ་

LHO CHOG GYA GAR YUL DU SHEG PAI TSHE
south direction India country to went when

When you went to the land of India in the south

མཁའ་འགྲོ་བདུད་འདུལ་མ་ཡིས་བྱིན་གྱིས་བརྒྱབས་པ་

KHAN DRO DUD DUL MA YI JIN GYI LAB
dakini maravijaya 'victory by blessed over demons'

You were blessed by Khandro Dudul Ma and

སུ་སྟེགས་སྟོན་པ་ལྔ་བརྒྱའི་ཙོད་པ་བཞེགས་པ་

MU TEG TON PA NGAB GYAL TSOD PA DOG
tirthicas, teachers five hundred's debating, strife repulsed, defeated non-buddhists

Defeated the arguments of the five hundred anti-buddhist teachers,

དེ་སྟེགས་བདག་པོ་སུ་སྟེགས་ཐོག་གིས་བསྐྱལ་པ་

NGAN NGAG DAG PO MU TEG THOG GI DRAL
evil mantra, spell master tirthicas thunderbolt by destroy

Destroying their masters of evil spells with your thunderbolts.

འཕགས་པ་སང་གའི་སྐྱ་སྐྱོགས་ལ་གསོལ་བ་འདིབས་པ་

PHAG PA SEN GEI DRA DOG LA SOL WA DEB
arya, noble (Padma Sambhava's name to pray at this time at Buddha Gaya)

We pray to Phagpa Sengei Dradog.

ཡུ་རྫོང་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདིབས་པ་

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

When you went to the land of India in the south you were blessed by Khandro Dudul Ma and defeated the arguments of the five hundred anti-buddhist teachers, destroying their masters of evil spells with your thunderbolts. We pray to Phagpa Sengei Dradog. We pray to Padma Sambhava of Urgyan.

བས་ཡུལ་ཡང་ལེ་ཤོད་ཀྱི་རྩ་ག་རུ་

BAE YUL YANG LE SHO KYI DRAG PHUG TU
Nepal (near Kathmandu) of rock cave in

In the rock cave of Yanglesho in Nepal

ཡང་དག་བདེ་ཆེན་སྡིང་པོ་བསྐྱབས་པའི་ཆེ་

YANG DAG DE CHEN NYING PO DRUB PAI TSHE
very pure happy great essence practise when

When you were practising the Yangdag Dechen Nyingpo

བར་ཆད་བགོགས་ནམས་དོ་ཇེ་ཡུར་པས་བསྐྱལ་

BAR CHAD GEG NAM DOR JE PHUR PAE DRAL
obstructors demons by Vajrakila destroy, stop
(thus preparing the way for his journey to Tibet)

You destroyed all obstructors and demons by employing Dorje Phurpa and

ཡུག་གྱ་ཆེན་པོའི་དངོས་གྲུབ་གནས་དེར་ཐོབ་

CHAG GYA CHEN POI NGO DRUB NAE DIR THOB
mahamudra, great siddhi, attainment place at that gained

Gained there the accomplishment of mahamudra.

དོ་ཇེ་ཐོད་འབྲིང་ཅལ་ལ་གསོལ་བ་འདེབས་

DOR JE THOD TRENG TSAL LA SOL WA DEB
(Padma Sambhava's name at that time) to pray

We pray to Dorje Thodtreng Tsal.

ཡུ་གྱ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the rock cave of Yanglesho in Nepal, when you were practising the Yangdag Dechen Nyingpo, you destroyed all obstructors and demons by employing Dorje Phurpa and gained there the accomplishment of mahmudra. We pray to Dorje Thodtreng Tsal. We pray to Padma Sambhava of Urgyan.

བྱང་ཕྱོགས་གྱལ་བའི་དོན་གྱི་བདེ་ཆེ་

JANG CHOG GYAL POI DON LA JON PAI TSHE
north direction King Trisong Deutsan's purpose, benefit for went time

When you travelled north in order to help the king

བོད་ཀྱི་གཞོན་སྤྱོད་ཐམས་ཅད་དམ་ལ་བདགས་

BOE KYI NOD JIN THAM CHE DAM LA TAG
Tibet of yakshas, troublesome all vows in put, fixed
spirits

You locked all the troublesome spirits of Tibet under vow,

བསམ་ཡས་མངའ་གསོལ་གྱི་པོ་འི་དགོངས་པ་བསྐྱབས་པེ།

SAM YAE	NGA SOL	GYAL POI	GONG PA	DRUB
<i>samyae monastery</i>	<i>consecrated (and enabled the construction to take place)</i>	<i>king's</i>	<i>wishes</i>	<i>accomplished, fulfilled</i>

Consecrating the monastery of Samyae you accomplished all that the king wished, and

བོད་ཡུལ་ཐམས་ཅད་ཆོས་ཀྱིས་གང་བར་མཛད་པེ།

BOE YUL	THAM CHE	CHO	KYI	GANG WAR	DZAD
<i>Tibet</i>	<i>all</i>	<i>dharma</i>	<i>with</i>	<i>filled</i>	<i>did</i>

Filled the entire land of Tibet with the dharma.

སྐུ་སྐྱེ་བའི་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་པེ།

TRUL KU	PAD MA JUNG NAE	LA	SOL WA DEB
<i>emanation</i>	<i>Padma Sambhava</i>	<i>to</i>	<i>pray</i>

We pray to Trulku Padma Jungnae.

ཡུ་གྱུན་བའི་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་པེ།

UR GYAN	PAD MA JUNG NAE	LA	SOL WA DEB
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We pray to Padma Sambhava of Urgyan.

When you travelled north to help the king you locked all the troublesome spirits of Tibet under vow, and consecrating the monastery of Samyae, you accomplished all that the king wished and filled the entire land of Tibet with the dharma. We pray to Trulku Padma Jungnae. We pray to Padma Sambhava of Urgyan.

བསམ་ཡས་མཆིམས་ཕུའི་བྲག་དམར་ཀུ་ཆང་དུ།

SAM YAE	CHIM PHUI	DRAG	MAR	KEU TSHANG	DU
<i>Samyae monastery</i>	<i>(place nearby)</i>	<i>rock</i>	<i>red</i>	<i>cave</i>	<i>in</i>

In the red rock cave of Samyae Chimphu

སྐུ་ཆེན་བཀའ་བརྒྱུད་གསང་སྤྲུལ་སྤྱིལ་འཁོར་དུ།

DRUB CHEN	KAB GYE	SANG NGAG	KYIL KHOR	DU
<i>mahasadhana, great practice</i>	<i>eight doctrines</i>	<i>guhyanmantra, tantric</i>	<i>mandala</i>	<i>in</i>

Into the tantric mandala of the Drubchen Kabgye

ལས་ཅན་གྱི་པོ་ཐེ་འབངས་སློན་པར་མཛད་པེ།

LAE CHAN	GYAL PO	JE BANG	MIN PAR	DZAD
<i>fortunate</i>	<i>king</i>	<i>king subjects</i>	<i>ripened</i>	<i>did</i>
<i>(Padma Sambhava's 25 initiated closest Tibetan disciples)</i>				

You initiated those fortunate ones, the king and twenty-four of his subjects, and

གསང་སྒྲགས་འབྲས་བྱའི་ཐེག་པ་རྒྱས་པར་མཛད་པ་

SANG NGAG DRAE BUI THEG PA GYE PAR DZAD
tantric result yana, vehical spread did

Thus you spread the tantric result vehical.

བཀའ་དྲིན་བསམ་ལས་འདས་ལ་གསོལ་བ་འདི་བསེས་པ་

KA DRIN SAM LAE DAE LA SOL WA DEB
kindness inconceivable to pray

We pray to you whose kindness is inconceivable.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདི་བསེས་པ་

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the red rock cave of Samyae Chimphu you initiated those fortunate ones, the king and twenty-four subjects of his into the tantric mandala of the Drubchen Kabgye. Thus you spread the tantric result vehicle. We pray to you whose kindness is inconceivable. We pray to Padma Sambhava of Urgyan.

སྒྲག་ཚང་སིང་གའི་བསམ་འབྲུབ་ཀྱི་ཚང་དུ་

TAG TSHANG SENG GEI SAM DRUB KEU TSHANG DU
(cave near to Paro in Bhutan) cave in

In the cave of Tagtshang Sengei Samdrub

གཏུག་པའི་མུ་སྤྲེགས་བདུད་དང་དམ་སྤྲི་བདུལ་

DUG PAI MU TEG DUD DANG DAM SI TUL
dangerous anti-buddhists demons and vow-breakers controlled

You controlled the dangerous anti-buddhists, demons and vow-breakers.

གནས་ཆེན་གངས་བྲག་ནམས་ལ་གཏོར་ཆེན་སྤེས་པ་

NAE CHEN GANG DRAG NAM LA TER CHEN BAE
places great, holy snow rock (plural) in treasure great hid
(teaching, statues, wealth etc., all that was necessary of the future health of the dharma)

At the holy places, in snow and rock you hid the great treasures for

ས་འོངས་སྤྲེགས་པའི་སེམས་ཅན་བྱགས་ཇི་གཟིགས་པ་

MA ONG NYIG MAI SEM CHEN THUG JE ZIG
future degenerate period sentient beings with compassion look (and help)

You look with compassion upon the beings of the later degenerate period.

དོ་རྟེ་ལྷོ་ལ་ཉལ་ལ་གསོལ་བ་འདིབས་པ་།

DOR JE DRO LO TSAL LA SOL WA DEB
(Padma Sambhava's name at this time) to pray

We pray to Dorje Drolo Tsal.

ཡུ་རྫོང་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདིབས་པ་།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB
We pray to Padma Sambhava of Urgyan.

In the cave of Tagtshang Sengei Samdrub you controlled the dangerous anti-buddhists, demons and vow-breakers. At the holy places, in snow and rock you hid the great treasures, for you look with compassion upon the beings of the later degenerate period. We pray to Dorje Drolo Tsal. We pray to Padma Sambhava of Urgyan.

བོད་ཀྱི་གངས་ཆེན་བཞི་ལ་སྐྱབ་ཁང་མཛད་པ་།

BOE KYI GANG CHEN ZHI LA DRUB KHANG DZAD
Tibet of snow mountains great four at practice houses made

You made meditation houses at the four great snow mountains of Tibet and

བྲག་ཕུག་ཆེན་པོ་བརྒྱད་ལ་ཡང་དབེན་མཛད་པ་།

DRAG PHUG CHEN PO GYE LA YANG WEN DZAD
rock caves great eight in deep practice did
(in Tibet) in quiet retreats

Did isolated retreats in the eight great rock caves.

ཕྱོགས་བཞི་དེ་བྲག་ལ་སྐྱལ་སྐྱེའི་ཞབས་ཇེས་བཞག་པ་།

CHOG ZHI DRAG LA TRUL KUI ZHAB JE ZHAG
directions four rocks on emanations foot-print put, imprinted,
(i.e. Padma Sambhava's) marked

Upon rocks in the four directions you placed your footprint and

བྲག་ས་པའི་མཚོ་ཆེན་བཞི་ལ་ཕྱག་ཇེས་བཞག་པ་།

DRAG PAI TSHO CHEN ZHI LA CHAG JE ZHAG
famous lakes great four on hand-print put

You marked the four great lakes with your hand-print.

འགྲོ་བྱ་སྐྱབས་སྐྱང་མཛད་ལ་གསོལ་བ་འདིབས་པ་།

DRO DRUG DRIB JONG DZAD LA SOL WA DEB
beings six realms obscurations cleanse one who does to pray

We pray to you who removes the obscurations of the beings in the six realms.

ཨུ་གྲུ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་པ་

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

You made meditation houses at the four great snow mountains of Tibet and did isolated retreats in the eight great rock caves. Upon rocks in the four directions you placed your foot-print and you marked the four great lakes with your hand-print. We pray to you who removes the obscurations of beings in the six realms. We pray to Padma Sambhava of Urgyan.

ལྷོ་ཕྱགས་མོན་ཁའི་བྱག་ལ་སྐྱ་རྩིས་བཞག་པ་

LHO	CHOG	MON KHAI	DRAG	LA	KU JE	ZHAG
<i>south</i>	<i>direction</i>	<i>Bhutan and</i>	<i>rock</i>	<i>on</i>	<i>body-print</i>	<i>put</i>
		<i>that border area</i>				

On a rock in Bhutan to the south you put your body-print and

སྐྱ་ཚབ་གཏེར་ལྔ་བོད་ཀྱི་དོན་ལ་བཞག་པ་

KU TSAB	TER	NGA	BOD KYI	DON	LA	ZHAG
<i>body</i>	<i>treasures</i>	<i>five</i>	<i>Tibet of</i>	<i>benefit</i>	<i>for</i>	<i>put (in different</i>
<i>representatives,</i>						<i>places in Tibet). i.e. statues</i>

Elsewhere you placed your five treasure statues for the benefit of Tibet.

སངས་བླ་མ་ཐུན་པ་མཐའ་རྩ་བྱས་པར་མཛད་པ་

SANG GYE	TAN PA	THA RU	GYE PAR	DZAD
<i>Buddha</i>	<i>doctrines</i>	<i>fully, everywhere</i>	<i>spread</i>	<i>did</i>

Spreading the Buddha's doctrine everywhere

བོད་ཀྱི་ལྷ་གཅིག་འགྲོ་བ་ཡོངས་ཀྱི་དབལ་པ་

BOE	KYI	LHA	CHIG	DRO WA	YONG	KYI	PAL
<i>Tibet</i>	<i>of</i>	<i>god</i>	<i>sole</i>	<i>beings</i>	<i>all</i>	<i>of, for</i>	<i>glory, splendour,</i>
							<i>wonderful being</i>

You are the sole god of Tibet and the splendour of all beings.¹⁰

¹⁰ An alternative reading of line 4 for non-Tibetans:

དད་ལྷན་ལྷ་གཅིག་འགྲོ་བ་ཡོངས་ཀྱི་དབལ་པ་

DAD DEN	LHA	CHIG	DRO WA	YONG	KYI	PAL
<i>faithful</i>	<i>god</i>	<i>sole</i>	<i>beings</i>	<i>all</i>	<i>of, for</i>	<i>glory</i>

You are the sole god of the faithful and the splendour of all beings.

ཐུགས་ཇེ་བླ་པ་ཅན་ལ་གསོལ་བ་འདིབས།

THUG JE KHAE PAR CHAN LA SOL WA DEB
compassion special to pray

We pray to you whose compassion is wonderful.

ཡུ་གླན་པ་རྒྱ་འབྲུང་གནས་ལ་གསོལ་བ་འདིབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB
We pray to Padma Sambhava of Urgyan.

On a rock in Bhutan to the south you put your body-print, and elsewhere you placed your five treasure statues for the benefit of Tibet. Spreading the Buddha's doctrine everywhere, you are the sole god of Tibet and the splendour of all beings. We pray to you whose compassion is wonderful. We pray to Padma Sambhava of Urgyan.

ལྷོ་ནུབ་རྩ་ཡབ་གླིང་པ་ཅན་དཔལ་རིའི་རྩེ་རུ།

LHO NUB NGA YAB LING TRAN PAL RI TSER
south west chamara continent small glorious hill on the peak
(one of the eight lesser continents)
(the palace of Padma 'Od on the hill of Zangs-mDog dPal-Ri)

At the peak of the Glorious Mountain on the island of Ngayab to the south-west

རིག་འཛིན་མཁའ་འགྲོ་མང་པོའི་རྒྱལ་པོ་མཛད།

RIG DZIN KHAN DRO MANG POI GYAL PO DZAD
vidyadhara dakini many's king did, acted as

You act as king to the many vidyadharas and dakinis and

འག་སྤྲིན་པོ་ཐམས་ཅད་དམ་ལ་བདགས།

SHA ZA SIN PO THAM CHE DAM LA TAG
cannibal rakshasa, demons all vow under put

Put all the cannibal rakshasa under your vows,

བོད་ལ་རྒྱུ་ཆད་མེད་པར་ཐུགས་ཇེས་གཟིགས།

BOE LA GYUN CHAD ME PAR THUG JE ZIG
Tibet to, on always with compassion looking
(i.e. taking care of)

You who ceaselessly look with compassion upon the land of Tibet¹¹

¹¹ An alternative reading of line 4 for non-Tibetans:

བདག་ལ་རྒྱུ་ཆད་མེད་པར་ཐུགས་ཇེས་གཟིགས།

DAG LA GYUN CHAD ME PAR THUG JE ZIG
me to, on always with compassion (i.e. taking care of) looking

You who ceaselessly watch over me with compassion

རིན་ཅན་སྤྱལ་བའི་སྐྱེ་ལ་གསོལ་བ་འདིབས།

DRIN CHEN TRUL PAI KU LA SOL WA DEB
kind, compassionate nirmanakaya, emanation to pray

We pray to the most kind emanation.

ཡུ་གླུ་བརྒྱ་འབྲུང་གནས་ལ་གསོལ་བ་འདིབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

At the peak of the Glorious Mountain on the island of Ngayab to the south-west, you acted as king to the many vidyadharas and dakinis and put all the cannibal rakshasa under your vows, you who ceaselessly look with compassion upon the land of Tibet. We pray to the compassionate emanation. We pray to Padma Sambhava of Urgyan.

ལྔ་བརྒྱ་མཐའ་མ་བོད་ཀྱི་སེམས་ཅན་ལ།

NGAB GYA THA MA BOE KYI SEM CHAN LA
five hundred years final Tibet of sentient beings to
(last period of the Buddha's doctrines)

During the final five hundred year period the sentient beings in Tibet¹²

ལས་ངན་དབང་གིས་སྤྱལ་བཟུལ་སྐྱེ་ཆད་མེད།

LAE NGAN WANG GI DUG NGAL GYUN CHAD ME
actions, karma bad, evil power by suffering, trouble ceaseless

Who are troubled ceaselessly by the force of their own bad actions

ཁྱེད་ཀྱི་ནམ་ཐར་དྲན་ཞིང་གསོལ་བ་འདིབས།

KHYE KYI NAM THAR DRAN ZHING SOL WA DEB
your story, biography remembering pray

Must pray to you while remembering your deeds.

བདག་དང་འགྲོ་བླ་ག་སེམས་ཅན་ཐམས་ཅད་ལ།

DAG DANG DRO DRUG SEM CHAN THAM CHE LA
I and beings six realms sentient beings all to

For myself and all the beings in the six realms

¹² An alternative reading of line 1 for non-Tibetans:

ལྔ་བརྒྱ་ཐ་མ་འགྲོ་བླ་ག་སེམས་ཅན་ལ།

NGAB GYA THA MA DRO DRUG SEM CHAN TO
five hundred years final six realms beings to

During the final five hundred year period, the beings in the six realms

ཐུགས་རྗེས་གཟིགས་ལ་བྱིན་གྱིས་བརླབས་དུ་གསོལ།

THUG JE

with compassion (i.e. take care of)

ZIG

look

LA

as

JIN GYI LAB

bless

TU SOL

please

Please grant the blessing of your compassionate interest.

During the final five hundred year period, the sentient beings in Tibet who are troubled ceaselessly by the force of their own bad actions, must pray to you while remembering your deeds. Please grant us the blessing of your compassionate interest to myself and all the sentient beings in the six realms.

ནོ་རྗེ་བདུད་འཛོམས་ལེགས་པར་ཡིད་ལ་ཉིན་

ང་ཡི་ནམ་ཐར་དྲན་ཞིང་གསོལ་བ་ཐོབ་

ཆོ་འདིར་བདུ་ང་ཡིས་བྱིན་གྱིས་བརླབ་

ཐུ་མ་བྱང་རྒྱལ་ལས་ལ་འགོད་པར་ངེས་

ཞེས་གསུངས་སོ།

“Dorje Dudjom, listen well with an attentive mind! Recite this prayer with the remembrance of my deeds. In this life you will have my blessing and in your next life I will certainly establish you in the path of enlightenment.” Thus the Guru said.

THE PRAYER REQUESTED BY LHASAE MUTRI TSANPO

དེ་ནས་ལྷ་སྤྱུ་སྤྱུ་ཁྱི་བཙན་པོས་ཞུས་པམ། གྱི་སྒོ་བ་དཔོན་ཆེན་པོ་ལགས། དུས་མ་འོངས་
པའི་ཐུ་བརྒྱའི་སྤྱིགས་མ་ལ་ཐུག་པའི་ཆོམ། སེམས་ཅན་ཐམས་ཅད་ལ་ལས་ངན་གྱི་དབང་གིས་
སྤྱུག་བསྐྱེད་ཞི་དྲག་པ་སྤྱད་དགོས་པར་གསུངས་གདའ་བསམ། དེ་ནས་མ་ལ་ཐུགས་རྩིས་
གཟེགས་ནས་སྤྱུག་བསྐྱེད་ལས་སྒྲོབ་རྒྱས་པའི་གསོལ་འདེབས་ཤིག་ཞུ། ཞེས་ཞུས་སོ།

Then lHa-Sras Mu-Khri bTsan-Po made this request: "O, Great Master! You have said that in future, during the degenerate period of the last five hundred years, all sentient beings will assuredly be in constant misery due to the power of their own bad actions. Please look on them with compassion and teach a prayer to save them from suffering."

བཀའ་སྤྱུལ་པམ། ཉོན་ཅིག་སྤྱུ་ཁྱི་བཙན་པོམ། ཚ་བོའི་ཡུལ་མེད་ན་རྒྱ་སྤྱིགས་ཀྱི་རྒྱས་མི་འགོམ།
དད་པའི་ཞིང་ས་མེད་ན་བྱང་རྒྱུ་གྱི་སྤྱུ་གྱི་སྤྱུ། ཡིད་བྱིད་ཤེས་ཀྱི་སྒོ་མ་ཁེལ་ན་དཀོན་
མཆོག་གསུམ་གྱི་བྱིན་རྒྱུ་བས་རྒྱུང་རིང་། ཉོན་ཅིག་ལྷ་སྤྱུ་སྤྱུ་ སངས་རྒྱུས་དང་བྱང་རྒྱུ་
སེམས་དཔའ་ནམས་འགྲོ་བའི་དོན་རྒྱུན་ཆད་མེད་པར་མཛད་ཀྱང་། འགྲོ་དུག་དུག་ལྡེའི་བདག་
འཛིན་སྤྱོད་ཆེས་ཆེས་པསམ། འཁོར་བ་དོང་ནས་སྤྱུགས་པར་མ་གྱུར། ལྷ་སྤྱུ་རང་སྤྱུ་དང་བོད་
འབངས་ཕྱི་མ་ནམས་ལ་སྤྱུག་བསྐྱེད་ལས་སྒྲོབ་པར་འདོད་ནམ། ཡིད་བྱིད་ཤེས་ཀྱི་དད་པ་བརྟན་
པོར་གྱིསམ། སྒོ་དཀོན་མཆོག་གསུམ་ལ་གདོད་ཅིག་ཅིག་ཞལ་ཆེས་བྱ་འབངས་ལ་ཞེགས།
དུས་རྒྱུ་དུ་མོས་པས་འདི་ལྷར་དུ་གསོལ་བ་ཐོབམ། ཅིས་གསུངས་སོ།

Padma Sambhava replied, "Listen well, Mu-Khri bTsan-Po! If the country's climate is not hot, the lac will not have the power to colour,¹³ and if one is a field devoid of faith then the sprout of enlightenment will not grow. If one's mind lacks true faith and confidence in the Guru's mind¹⁴ then the blessing of the Triple Gem will be far away. Pay heed, Prince! The buddhas and bodhisattvas act ceaselessly for the benefit of sentient beings, yet because the beings in the six realms hold so strongly to the belief in real entities fostered by the five poisonous afflictions, samsara has not been upturned and emptied. Prince, if you wish to save your own son and the future people of Tibet from misery, then the testament you must give to your son and subjects is: 'Commit your mind to the Triple Gem with firm and sincere faith!'

¹³ rGya. sKyegs is a sealing wax resin similar to red Chinese lac. It was obtained from a tree that grows in Bhutan and used also for dyeing, as it gave a nice shade of red. This colouring-resin tree did not grow well in the colder climate of Tibet, hence this example.

¹⁴ i.e. Trusting that he always acts for our benefit.

You must all recite this prayer ceaselessly with true devotion.”

ཨེ་མ་ཏོ། རུབ་ཕྱོགས་བདེ་བ་ཅན་གྱི་ཞིང་ཁམས་སུ།

E MA HO NUB CHOG DE WA CHAN GYI ZHING KHAM SU
wonderful! west direction happy (Sukhavati) realm in

Wonderful! In the realm of Dewachen that lies to the west,

མགོན་པོ་ཚེ་དབག་མེད་གྱི་བྱུགས་ཆེ་ཡིས།

GON PO TSHE PAG ME KYI THUG JE YI
benefactor, lord Amitayus, Amitabha of compassion by, with

The benefactor Tshepagme compassionately

འཇོམས་བྱ་གླིང་དུ་འགྲོ་བའི་དོན་ལ་དགོངས།

DZAM BU LING DU DRO WAI DON LA GONG
Jampudvipa, both the southern in beings benefit, welfare of thinking
continent and the whole world

Considered how to benefit beings in Dzambuling and

ཕྱོགས་བཅུའི་སངས་རྒྱས་ཀྱན་གྱིས་བྱིན་གྱིས་བརྒྱབས།

CHOG CHUI SANG GYE KUN GYI JIN GYI LAB
directions ten's buddhas all by blessed

(Amitabha's compassion manifested in the form of a letter Hri in his heart and this was blessed by all the buddhas of the ten directions, whereupon it emanated as a vajra and rays of light, and transformed into the youthful form of Padma Sambhava sitting on the lotus in the Dhanakosha Lake in Odiyana.)

All the buddhas of the ten directions gave their blessing.

དུས་གསུམ་བདེ་ག་ཤིགས་ནམས་ལ་གསོལ་བ་འདེབས།

DU SUM DE SHEG NAM LA SOL WA DEB
times three sugatas, buddhas to pray

We pray to the sugatas of the three times.

ཡུ་རྒྱན་བརྒྱ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

Wonderful! In the realm of Dewachen that lies to the west, the benefactor Tshepagme compassionately considered how to benefit beings in Dzambuling, and all the buddhas of the ten directions gave their blessing. We pray to the sugatas of the three times, We pray to Padma Jungnae of Urgyan.

སིནྱ་ལྷ་མཚོ་ཙེ་པའི་མཚོ་གླིང་དུ།

SIN DHU	GYAM TSHO	ROL PAI	TSHO	LING DU
name of the Indian ocean south of Pakistan	ocean	playful, moving	ocean	in

In the playful Sindhu Ocean,

མེ་ཏོག་པདྨ་འབར་བའི་ཚོང་པོ་ལ།

ME TOG	PAD MA	BAR WAI	DONG PO	LA
flower	lotus	shining	stem	on

Upon the shining stem of a lotus flower,

པ་དང་མ་མེད་རང་བྱུང་ཤུགས་ལས་བྱུང་།

PHA	DANG	MA	ME	RANG JUNG	SHUG LAE	JUNG
father	and	mother	without	naturally occurring, self-existing	automatically. (without detailed conceptual planning)	arose

Without father or mother, the self-existing one effortlessly arose,

ལྷ་མེད་རྒྱུན་མེད་འགྲོ་བའི་དོན་ལ་བྱོན་།

GYU	ME	KYEN	ME	DRO WAI	DON	LA	JON
cause	without	reason, situation, secondary causes	without	beings	sake	for	came,
					benefit		

There was no karmic compulsion leading to this compassionate manifestation; he is not a conditioned construct operating within the samsaric domain of cause and effect.

Coming without cause or condition for the sake of beings.

རང་བྱུང་ངོ་མཚར་ཅན་ལ་གསོལ་བ་འདེབས།

RANG JUNG	NGO TSHAR CHAN	LA	SOL WA DEB
naturally occurring, free of relative causation	amazing one	to	pray

We pray to the amazing one who appeared spontaneously.

ལུ་རྒྱུན་པདྨ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN	PAD MA	JUNG NAE	LA	SOL WA DEB
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We pray to Padma Sambhava of Urgyan.

In the playful Sindhu Ocean, upon the shining stem of a lotus flower, without father or mother, the self-existing one effortlessly arose, coming without cause or condition for the sake of beings. We pray to the amazing one who appeared spontaneously. We pray to Padma Sambhava of Urgyan.

སངས་རྒྱལ་གྱི་ཀློ་ཡི་སྤྲལ་བ་སྟེ།

SANG GYE KUN GYI KU YI TRUL PA TE
buddhas all of bodies' incarnation, emanation thus

As the emanation of all the buddha's bodies

རང་བྱུང་མཚན་དང་དབེ་བྱད་ལྡན་པར་བྱོན།

RANG JUNG TSHAN DANG PE JAD DAN PAR JON
self-existing major signs (32) and minor signs (80) having, with came
(the features of a buddha's body)

You came with the spontaneously occurring major and minor signs.

ཉི་མ་སྟོང་གི་འོད་ལས་གཟེ་མདངས་ཆེ།

NYI MA TONG GI WOE LAE ZI DANG CHE
sun thousand of light compared with splendour, brilliance greater

Your splendour is greater than the light of a thousand suns and

ཁྱེད་ཀྱི་སྤྲལ་བས་འཛིན་ནི་ན་ཁྲབ་པར་འབྱེད།

KYE KYI TRUL PAI JIG TEN KYAB PAR GYED
your of by emanation world everywhere sent

You filled the entire world with your emanations.

ཡ་མཚན་སྤྲལ་བའི་ཀློ་ལ་གསོལ་བ་འདེབས།

YAM TSHAN TRUL PAI KU LA SOL WA DEB
wonderful nirmanakaya, pure emanation to pray

We pray to you, the wonderful emanating body.

ཁྱུ་རྒྱལ་བ་དྲུ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

As the emanation of all the buddhas' bodies, you came with the spontaneously occurring major and minor signs. Your splendour is greater than that of a thousand suns, and you filled the entire world with your emanations. We pray to you, the wonderful emanation body. We pray to Padma Sambhava of Urgyan.

སངས་རྒྱལ་གྱི་གསུང་གི་སྤྲལ་བ་སྟེ།

SANG GYE KUN GYI SUNG GI TRUL PA TE
Buddhas all of speech of emanation thus

As the emanation of all the buddhas' speech

མ་ཆགས་བདུད་རྫོང་པོའི་ཚེ་ལ་འབྲུངས།

MA CHAG PAD MAI DONG POI TSE LA TRUNG
Free of desire lotus stem tip on born

You were born on the stem tip of the lotus that symbolises freedom from desire.

འབྲུག་ཆེན་ལྷོང་གི་སྒྲ་བས་གསུང་གདངས་ཆེ།

DRUG CHEN TONG GI DRA WAE SUNG DANG CHE
Dragon great thousand of sound compared with speech, tone sound, melody greater

Your speech is louder than the roar of a thousand great dragons as

འགྲོ་བའི་དོན་དུ་ཐེག་ཆེན་སྒྲ་སྒྲོག།

DRO WAI DON DU THEG CHEN CHO DRA DROG
beings for sake of mahayana dharma sound proclaim, sound

You proclaim the sound of the mahayana dharma for the sake of beings.

འབྲུག་ལྟ་སྒྲོག་པའི་གསུང་ལ་གསོལ་བ་འདེབས།

DRUG TAR DROG PAI SUNG LA SOL WA DEB
dragon like sound speech to pray

We pray to the dragon-like sound of your speech.

ཁྱ་གྲག་བདུ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

As the emanation of all the buddhas' speech, you were born on the tip of the lotus that symbolises freedom from desire. Your speech is louder than the roar of a thousand great dragons as you proclaim the sound of the mahayana dharma for the sake of beings. We pray to the dragon-like sound of your speech. We pray to Padma Sambhava of Urgyan.

སངས་རྒྱས་ཀུན་གྱི་སྤྱལ་བ་སྟེ།

SANG GYE KUN GYI THUG KYI TRUL PA TE
buddha all of mind of emanation thus

As the emanation of all the buddhas' minds

ཁྱ་མཚོ་གདིང་མཐའ་མེད་པའི་གྲོང་ལས་སྐྱེས།

GYAM TSHO TING THA ME PAI LONG LAE KYE
ocean deep end, limit without depth, from born vastness (i.e. arising from)

You were born from the infinity of the fathomless and endless ocean.

ནམ་མཁའི་ཁྲོག་ལས་བྱགས་ཇི་དེ་འཕྲིན་ལས་སྒྱུ་མཁའ་

NAM KHAI	LOG	LAE	THUG JEI	TRIN LAE	NYUR
<i>sky's</i>	<i>lightening</i>	<i>compared with</i>	<i>compassionate</i>	<i>deeds</i>	<i>quickly</i>

Your compassionate deeds are more rapid than the lightening in the sky and

དགོངས་པ་ཟབ་མོ་ནམ་མཁའི་མཐའ་དང་མཉམ་མཁའ་

GONG PA	ZAB MO	NAM KHAI	THA	DANG NYAM
<i>acuity, presence</i>	<i>deep</i>	<i>sky's</i>	<i>limit</i>	<i>equal with, reaching</i>
			<i>(i.e. endless)</i>	

Your profound awareness equals the very limit of space.

ཅིར་ཡང་ས་ལའི་བྱགས་ལ་གསོལ་བ་འདེབས་མཁའ་

CHIR YANG	SA LEI	THUG	LA	SOL WA DEB
<i>everywhere, to everything,</i>	<i>very clear (i.e. always</i>	<i>mind</i>	<i>to</i>	<i>pray</i>
<i>in every situation</i>	<i>knows what is happening</i>			

We pray to your mind which illuminates the appearance and nature of all that arises.

ལྷ་གྲག་བསྐྱེད་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས་མཁའ་

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

As the emanation of all the buddhas' minds, you were born from the infinity of the fathomless and endless ocean. Your compassionate deeds are more rapid than lightening in the sky, and your profound awareness equals the very limit of space. We pray to your mind which illuminates the appearance and nature of all that arises. We pray to Padma Sambhava of Urgyan.

འགྲོ་བའི་དོན་དུ་ཡིད་བཞིན་ནོར་བུའི་སྒྲིམ་མཁའ་

DRO WAI	DON DU	YID ZHIN	NOR BUI	KU
<i>beings</i>	<i>for the sake of</i>	<i>wish-fulfilling</i>	<i>gem, jewel</i>	<i>body, form</i>

Your body is like a wish-fulfilling gem for the sake of beings, and

ཁྱེད་ཀྱི་མཚན་ཐོས་ཅས་གྱིས་སྒྲིག་བསྐྱེད་མཁའ་

KYE KYI	TSHAN	THO	TSAM	GYI	DUG NYAL	SEL
<i>your</i>	<i>name</i>	<i>hear</i>	<i>just, merely</i>	<i>by</i>	<i>misery</i>	<i>clear</i>

By merely hearing your name all misery is dispelled.

འཇའ་ཚོན་བཞིན་དུ་ཡོན་ཏན་སོ་སོར་གསལ་མཁའ་

JA TSHON	ZHIN DU	YON TAN	SO SOR	SAL
<i>rainbow</i>	<i>like</i>	<i>good qualities</i>	<i>each one, individually</i>	<i>clear</i>

Each of your good qualities shines distinctly like the colours in a rainbow, and

སྐད་ཅིག་དྲན་པས་བྱང་རྒྱལ་ལས་སྣ་འབྲིན་མེད།

KAE CHIG DRAN PAE JANG CHUB LAM NA DREN
one instant by remembering enlightenment, bodhi path guide, lead to and on

Just a moment's recollection of them guides us on the path to enlightenment.

ཡོན་ཏན་ཀླན་འབྱུང་བྱིད་ལ་གསོལ་བ་འདིབས་མེད།

YON TAN KUN JUNG KHYE LA SOL WA DEB
good possess and manifest you to pray

We pray to you who manifests all good qualities.

ཡུ་གྱན་པདྨ་འབྱུང་གནས་ལ་གསོལ་བ་འདིབས་མེད།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

Your body is like a wish-fulfilling gem for the sake of beings, and by merely hearing your name all misery is dispelled. Each of your good qualities shines distinctly like the colours in a rainbow, and just a moment's recollection of them guides us on the path to enlightenment. We pray to you who manifests all good qualities. We pray to Padma Sambhava of Urgyan.

བྱུགས་ཇི་འཕྲིན་ལས་དབང་གིས་དོན་མཛད་པའི་མེད།

THUG JEI TRIN LAE WANG GI DON DZAD PAI
compassionate deeds power by benefit doing, acting for

Benefiting beings by the power of your compassionate deeds,

ཞི་གྱས་དབང་བྱུག་འཕྲིན་ལས་རྣམ་བཞི་ཡིས་མེད།

ZHI GYE WANG DRAG TRIN LAE NAM ZHI YI
pacifying increasing overpowering destructive deeds kind four by

With the four activities of pacifying, increasing, overpowering and destroying

ཉོན་མོངས་གདུལ་དཀའི་སེམས་ཅན་ཐབས་ཀྱིས་འདུལ་མེད།

NYON MONG DUL KAI SEM CHAN THAB KYI DUL
afflictions (stupidity, anger, desire etc.) control, educate difficult sentient beings method by control

You use suitable methods to control sentient beings whose minds are wild and afflicted,

ནམ་མཁའི་སྐར་ལྟར་འཕྲིན་ལས་བསམ་མི་བྱུང་མེད།

NAM KHAI KAR TAR THRIN LAE SAM MI KHYAB
sky star as deeds, activities inconceivable

Your deeds are vast beyond thought, like the stars in the sky.

འབྲིན་ལས་གྱ་མཚོའི་རྒྱབས་ལ་གསོལ་བ་འདེབས།

TRIN LAE GYAM TSHOI LAB LA SOL WA DEB
deeds ocean's wave to pray

We pray to you whose deeds are like the waves of the ocean.

ལུ་གྱན་བསྐྱེད་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB
We pray to Padma Sambhava of Urgyan.

Benefitting beings by the power of your compassionate deeds, with the four activities of pacifying, increasing, overpowering and destroying, you use suitable methods to control sentient beings whose minds are wild and afflicted. Your deeds are vast beyond thought like the stars in the sky. We pray to you whose deeds are like the waves of the ocean. We pray to Padma Sambhava of Urgyan.

སྟེན་འོག་ཕྱོགས་བཞིར་འགྲོ་བའི་དོན་མཚན་ཀྱང་།

TENG OG CHOG ZHIR DRO WAI DON DZAD KYANG
above below directions in four beings benefit do also

You act for the sake of beings above and below and in the four directions, and also

བོད་ཡུལ་ཁ་བ་ཅན་ལ་སྤྱགས་ཆེས་གཟིགས།

BOE YUL KHA WA CHAN LA THUG JE ZIG
Tibet 'snowy' to with compassion to

Look with compassion on the snowy land of Tibet.¹⁵

བོད་ཀྱི་མངའ་བདག་ཆེ་འབངས་ཐམས་ཅད་ལ།

BOE KYI NGA DAG JE BANG THAM CAD LA
Tibetan ruler king subjects all to

To the ruler of Tibet and all his subjects

¹⁵ An alternative reading of lines 2 & 3 for non-Tibetans, written by C.R. Lama:

བདག་སོགས་ཆེས་འཇུག་ནམས་ལ་སྤྱགས་ཆེས་གཟིགས།

DAG SOG JE JUG NAM LA THUG JE ZIG
we followers all to with compassion look

Look with compassion on all of us, your followers.

ཆེས་འཇུག་ནམས་དང་འགྲོ་བའི་དྲུག་ཐམས་ཅད་ལ།

JE JUG NAM DANG DRO DRUG THAM CHE LA
followers all and beings in the six realms all to

To your followers and to all beings in the six realms.

དུས་གསུམ་རྒྱུན་ཅད་མེད་པར་བྱིན་གྱིས་སྒྲོབས།

DU SUM GYUN CHAD ME PAR JIN GYI LOB
times three ceaseless blessing

You give ceaseless blessings in all the three times.

འཁོར་བ་སྤྲུག་བསྐྱེད་གྱི་རྒྱ་མཚོའི་ལས་བསྐྱེད་དུ་གསོལ།

KHOR WA DUG NGAL GYI GYAM TSHO LAE DRAL DU SOL
samsara misery of ocean from take out please

Please free all beings from the ocean of samsaric misery.

You act for the sake of beings above and below and in the four directions, and also look with compassion on the snowy land of Tibet. To the ruler of Tibet and all his subjects you give ceaseless blessings in all the three times. Please free all beings from the ocean of samsaric misery.

ཞེས་གསུང་སོ།

Thus the Guru said.

REQUESTING MEDITATION INSTRUCTIONS

དེ་ནས་འཁོར་གྱི་ཞུ་བ་པོ་ནས་བ་ལྔ་ཡིས་ཚོགས་ཀྱི་མཚན་བ་ལྔ་ཆེན་པོ་ཡུལ་། ཡུལ་དང་བསྐྱོར་
 བ་བྱས་ཏེ་ཞུས་པམ། ཀྱི་སློབ་དཔོན་ཆེན་པོ་ལགས་། འདི་ལྟ་བུའི་གསོལ་འདེབས་ཁྱེད་པར་
 ཅན་གསུངས་བ་བཀའ་དྲིན་ཆེ་ལགས་། གསོལ་བ་འདེབས་པ་ལ་གང་ཟག་ཐ་མལ་པའི་ཅ་
 ཅའི་སྒྲུ་མི་གདགས་ཤིང་། རྒྱས་མ་འོངས་པའི་གང་ཟག་ནམས་སྤྲུལ་གྱིས་ཉིན་ཞིང་།
 སློབ་དཔོན་ཉིད་ཇེས་སུ་བྱན་ནས་གསོལ་བ་འདེབས་ན་། ངག་གི་གདངས་ཅི་ལྟར་བྱ་གདགས་
 ལགས་། ཞེས་ཤུས་སོ།

Then these five disciples who had made their requests presented a vast offering of collected articles and prostrated to the Guru and circumambulated him. Then they made this request: "O, Great Master! you are most kind to have taught these special prayers. But we ordinary people do not know how these prayers should be recited. So please show us the vocal melodies to be used with them so that people in the future who are tormented by misery can pray correctly when they remember you."

བཀའ་སྤྲུལ་པ་།

Padma Sambhava replied:

ང་ཡི་ཇེས་འཇུག་འཁོར་བ་སློང་འདོད་ནམས་།

NA YI	JE JUG	KHOR WA	PONG	DOD	NAM
<i>my</i>	<i>followers,</i>	<i>samsara</i>	<i>abandon,</i>	<i>desire to</i>	<i>those</i>
	<i>disciples</i>		<i>discard</i>		

My followers who wish to abandon samsara

དད་གུས་མས་པས་རྒྱུན་དུ་གསོལ་བ་ཐོབ་།

DAE	GUE	MOE PAE	GYUN DU	SOL WA THOB
<i>faith</i>	<i>devotion</i>	<i>with respect</i>	<i>continuously, always</i>	<i>must pray</i>

Must pray continuously with respectful devotion and faith.

ཅེ་གཅིག་གདུང་བའི་དབངས་ནི་འདི་ལྟ་སྟེ།

TSE CHIG	DUNG WAI	YANG NI	DI	TA	TE
<i>one-pointed,</i>	<i>loving faith,</i>	<i>melody</i>	<i>this</i>	<i>like</i>	<i>thus</i>
<i>unwavering</i>	<i>yearning</i>				

Using a melody of one-pointed loving devotion,

ཁྱེའུ་པ་མར་འབོད་འདྲའི་གདུང་དབྱངས་ལམ།

KHYEUE	PHA MAR	BOE	DRAI	DUNG	YANG	LA
<i>by a child</i>	<i>to parents</i>	<i>calling,</i>	<i>like</i>	<i>longing, true deep</i>	<i>melody</i>	<i>and, with</i>
		<i>entreating</i>		<i>feeling and need, yearning</i>		

With a yearning tone like a child calling to its parents and

བི་ལྷོ་གླིང་བུའི་གདངས་ལྷ་ར་སྟན་པ་ཡིས།

PI WAM	LING BUI	DANG	TAR	NYAN PA	YI
<i>lute-like</i>	<i>oboe-like</i>	<i>sound,</i>	<i>as</i>	<i>sweet,</i>	<i>by</i>
<i>intrument</i>	<i>instrument</i>	<i>tone, etc.</i>		<i>pleasing</i>	

A sound that is sweet like the lute and the oboe

ཉིན་མཚན་དུས་དུག་ནམས་སུ་གསེལ་བ་ཐོབ།

NYIN	TSHAN	DU	DRUG	NAM	SU	SOL WA THOB
<i>day</i>	<i>night</i>	<i>times</i>	<i>six</i>	<i>(plural)</i>	<i>in</i>	<i>must pray</i>
<i>(dawn, morning, midday, afternoon, evening and late night)</i>						

You must pray six times during the day and night.

My followers who wish to abandon samsara must pray continuously with respectful devotion and faith. Using a melody of one-pointed loving devotion, with a yearning tone like a child calling to its parents, and a sound which is sweet like the lute and oboe, you must pray six times during the day and night.

མ་འོངས་ཐ་མའི་དུས་སུ་ཞུ་བ་ཕྱིགས་སུ། ང་ཡི་ཇེས་འཇུག་སྤྲུལ་བའི་ནལ་འབྱོར་བ།

འབྲོ་དོན་ཆེར་སྦྱོད་ལྷག་པར་རང་ལ་མོས། ཐེ་ཚོམ་རྒྱུང་ཞིང་ཚོས་གྲུལ་གདུང་བརྒྱུད་སྟོབ།

དེ་འདྲའི་ལས་ཅན་སྟིགས་མའི་དུས་སུ་འབྱུང་། ཞེས་བ་ལས་ཅན་དོན་དུ་གཏོང་དུ་སྤྲུལ།

ས་སྐྱ་ལྷ། གྲུག། ས་མ་ཡ། གྲུ་གྲུ་གྲུ། ས་མ་ཡ་ཁ་ཐ་མ།

“In the future final period, in the western direction of Tibet, my followers,¹⁶ the secret yogis who greatly benefit beings and have an especial devotion to me and few doubts, will save the family lineage of the Dharma King of Tibet.¹⁷ These fortunate ones will appear in the debased period.” Saying this, he hid the prayers as treasures for the sake of these fortunate ones.

Treasure code. Vows. Seal. Seal. Seal. Vows. Secret.

¹⁶ i.e. bZang-Po Grags-Pa and Rig-'Dzin rGod-lDem.

¹⁷ By revealing this Le'u-bDun-Ma.

ཅུ་མོ་རྟ་ག་གི་ལོ་རུ་ལག་གོམ་པ་གྲང་གི་ཡུ་གུན་སྒྲུབ་ཐུག་ནས་སྤྱལ་སྐྱུ་རི་ཁྲོད་པ་བཟང་པོ་བྲག་ས་
 བས་གཏེར་ནས་བཏོན་ཏེ་རིག་འཛིན་ཚོད་ཀྱི་ལྷེས་ཡུ་ཅན་ལ་གཏན་པ་རིག་འཛིན་ཆེན་པོས་ཤོག་སེར་
 ལས་བསྒྲུར་བཞེས།

In the male water tiger year, the incarnation mountain hermitage dweller, bZang-Po Grags-Pa, took this text from treasure at Padma Sambhava's practice cave of Lag-Grom-Pa Gyang and gave it to Rig-'Dzin rGod-Kyi lDem-'Phru-Chan, who wrote it down from the symbol language original treasure form.



Guru Rinpoche – Padma Sambhava

PRINCE MUTRI TSANPO'S LAMENT AND THE GURU'S REPLY

ན་མོ་གུ་རུ། སྐྱོབ་དཔོན་ཆེན་པོ་པདྨ་འབྲུང་གནས་སྡོད་ཅུབ་སྤྱིན་པོའི་གླིང་དུ་གཤེགས་པའི་དུས་སུ།
གུང་ཐང་ལ་ཐོག་དུ་ཉུ་སྤྲུམ་སྤྲུམ་གྱི་བཙན་པོས་བྲུག་དང་སྐོར་བ་བྱས་པ། ཞབས་ལ་སྤྱི་བོས་གདུགས་
ན་བཟའི་སྒྲིལ་ལ་འཇུག་དེ་སྤྱན་ཆབ་བྱང་ནས་། བཤུམ་ཞིང་སྤྱི་སྤྲུགས་ཀྱི་ཉུ་བ་བྲུལ་བ།

Salutation to the Guru. When mahacharya Padma Sambhava was leaving for the island of the rakshasas to the south-west, at Gung-Thang Prince Mu-Khri bTsan-Po prostrated to and circumambulated him. He placed the Guru's feet on his head and, with tearful eyes, held onto the hem of his robe. He made this request in deep misery:

ཀྱེ་མ་གུ་རུ་རིན་པོ་ཆེ། རྒྱ་བརྒྱ་དུས་ཀྱི་ཐ་ས་ལ། མང་ཡུལ་གུང་ཐང་གངས་འབྲས་འདི་སྤྱི་
བདག་གི་བྱ་བརྒྱད་གནས་བཙས་དེ། དམངས་སྤྱི་འབས་ཤིང་སྤྲུག་བསྐྱེད་ན། བོད་ཀྱི་
ཁྱལ་པོ་སྤྱིང་རེ་རྗེ། བདག་གི་བྱ་བརྒྱད་སྤྱི་ལ་རྗེ།

"O, Precious Teacher! During the final five hundred year period, my sons' (royal) descendants will stay here at Mang-Yul (village) on the plain of Gung-Thang near the snow, and they will suffer if they fall to the level of ordinary people. How sad for the king of Tibet! On whom can my descendants place their hopes?

ལས་སྤྱི་དམག་དང་འབྲུག་པ་བྱེད། དབེན་གནས་གཉིན་པོ་འབྲལ་བ་དང་། རི་གླང་རྩལ་པའི་
རྒྱལ་ས་བྱེད། ཆོས་ལ་བསྐྱེད་ཁོང་མེད་པས་ན། རྒྱ་མཚན་ནས་གཉིས་འཛིན་བརྒྱལ་
ཕྱིས་འབྲུང་དད་ལྷན་སྤྱིང་རེ་རྗེ།

"People will become soldiers and cause trouble. The quiet hermitages and important holy places will be deserted, and robbers will infest the mountains and valleys. There will be no opportunity to practise the dharma, and both gurus and sponsors will be tired and troubled. How sad for the faithful ones of future times!

གཙུག་ལག་ཁང་ལ་འབྲུག་ཁང་བྱེད། སྐུ་གསུང་ཐུགས་ཀྱི་དེན་ནམས་བཞེགས། དམ་ཇས་མི་
ནག་སྤྱི་བོས་སྤྱོད། དབེན་སར་བོད་གྱི་བསོ་སྤྱོད་གས། ཆོས་འཁོར་འཛིན་ལ་ཐུག་པ་ན།
དམ་པའི་དེན་ནམས་འཛིན་བརྒྱལ། ཆོས་འཁོར་བཀའ་འབྲུང་སྤྱི་ལ་རྗེ།

"Monasteries will become centres of war and strife, and the statues, books and stupas will be destroyed. The special articles for vows¹⁸ will be used by laymen and the victory cries of the bon local gods will resound in the retreat centres. When these things

¹⁸ These are articles for tantric practices and only to be used by initiates.

མེ་བཞུན་ཟས་དན་རྒྱལ་གྱིས་གསོད་པའི་མེ་མོག་ལ་རྩུབ་ཐུང་ཤིང་། ལ་དབས་གནོད་
པོས་དམངས་མུ་འཁེབས་པའི་མེ་མོག་ལ་རྩུབ་ཐུང་ཤིང་། ལ་དབས་གནོད་པོས་
ལྷོ་ལ་འཁེབས་པའི་མེ་མོག་ལ་རྩུབ་ཐུང་ཤིང་། ལ་དབས་གནོད་པོས་

ནད་མཚན་སྲ་བཞི་བསྐལ་བ་དང་། མཐའ་ཡི་དམག་བཞི་དབུས་སྲ་ཤོར་། འདྲི་ཚོད་འབྲུང་
 བཞི་ཚ་རྒྱ་གཏོང་། ཅི་མི་འདོད་བ་འབྲུངས་བ་ན་། བོད་ཀྱི་འབངས་སྲུག་གི་སྙིང་རྩེ་རྩེ་
 སྐལ་མེད་སེམས་ཅན་སྲ་ལ་རེ་།

ཁྱིམ་ཁྱེད་བཙན་དགྲའ་ལ་གཤེགས། གུ་རུ་ཐུ་གུན་གནས་ཐུ་གཤེགས། ཐུ་ཁྱི་བཙན་པོ་
 བོད་དུ་བོར། ཡབ་རྒྱལ་པོ་སྐྱེ་ཆོ་ཐུང་ལགས་སོ། གུ་རུ་ཐུགས་རྗེ་རྒྱང་ལགས་སོ། བདག་
 ཉི་བམ་དཀའ་ས་རྒྱང་ལགས་སོ། ཆོས་འཁོར་བསྟན་པ་ཉམས་ལགས་སོ། བོད་འབངས་སྐྱིད་
 པ་ཟད་ལགས་སོ།

ཡེ་ཤར་གྱི་རྩ་བཞུགས་དྲུག་ཡུལ་གྱི་པཌན་པོ་མི་འགུམ་པར་བདག་གི་ཁྲོ་གདང་སྤེལ་འཇུག་
 རྩེད་ཆེན་མོས་ཉི་ཤུ་ཡིས་འདེབས་དམ་དམ་པའི་ཆོས་ཉི་ཤུ་པ་རྒྱ་འཆི་དྲུས་འཕོ་བ་སྤེལ་
 ཡིས་འདེབས་དམ་དམ་པར་དོན་རྒྱལ་བཟུང་ཡིས་སེལ་སྤྱི་བ་རྩོད་འཕྲིན་ལས་སྤེལ་ཡིས་མཆད་དུ་

ཀྱི་མ་ཀྱི་རུད་ཐུགས་ཇི་ཆུང་། ཞེས་ལྷ་སྤྲས་དན་མེད་དུ་བརྒྱལ་ལོ།

“Oh, why did I not die when my father and my Guru were still here, for in whom can I place confidence now? Who can give me compassionate advice? From whom can I request the holy dharma? Who will perform the transference (‘Pho-Ba) for me when I die? Who will dispel the misery of the bardo intermediate period? Who will perform ritual practice to purify my sins? How sad, how sad! Your compassion is so small!”

Saying this, the prince collapsed unconscious.

དེ་ནས་སྒོ་བ་དཔོན་པན་འབྱུང་གནས་ཀྱིས་རྒྱལ་པོའི་སྤྲན་ཁྲུང་དུ་ལྷགས་ཀྱི་ཆབ་གཏོར་དེ་དན་པ་
གསོས། ལྷ་སྤྲས་ཀྱི་དབུ་སྐྱ་བངས་དུ་གྲངས་དེ། འདི་ལྷན་ཅེས་གསུངས་སོ།

Then Acharya Padma Sambhava blew some saliva into the king’s ear and revived him. He lifted the king’s head into his lap and spoke as follows:

ཉོན་ཅིག་བོད་ཀྱི་རྒྱལ་པོ་དད་པ་ཅན། ལས་ཅན་མོས་གསུངས་པ་ང་ཡི་བྱ། ཁྱིའི་སྤྱེལ་
བཅན་སྐྱ་ཆེ་མཐའ་ལ་འཁྱེལ། ཐུགས་ངལ་མ་མཛད་ལྷ་སྤྲས་བོད་ཀྱི་ཇི།

“Listen well, faithful king of Tibet! My fortunate and devoted son, your father Khri-Srong ‘Deu-bTsan lived out his full span, so do not trouble your mind, O prince and lord of Tibet!

བདག་ནི་ད་དུང་བོད་ཀྱི་དོན་ལ་མཆིས། དད་པ་ཅན་ལ་དངོས་སུ་དམ་ཆོས་སྟོན། ཐུགས་
ངལ་མ་མཛད་ལྷ་སྤྲས་བོད་ཀྱི་ཇི།

“I am still acting for the welfare of Tibet, and I show myself to those who have faith, and teach them the dharma. Do not trouble your mind, O prince and lord of Tibet!

ཁྱེད་ཀྱི་སྒྲིག་སྒྲིབ་ཐམས་ཅད་མ་ལུས་པས། ང་ཡི་ཞལ་མཐོང་ཙམ་ལ་འདག་པར་ངས།
ཐུགས་ངལ་མ་མཛད་ལྷ་སྤྲས་བོད་ཀྱི་ཇི། འདི་དང་བྱི་མ་བར་དོ་གནས་གསུམ་དུ། ང་དང་ཡང་
ཡང་མཇལ་ཞིང་སྤྲུག་བསྐྱེད་སེལ། ཐུགས་ངལ་མ་མཛད་ལྷ་སྤྲས་བོད་ཀྱི་ཇི།

“All your sins and obscurations without exception have most certainly been removed by the mere sight of my face. Do not trouble your mind, O prince and lord of Tibet!

In this life, in the bardo, intermediate period, and in the next life you will meet me again and again, and all your miseries will be dispelled. Do not trouble your mind, O prince and lord of Tibet!

འདི་ནས་སྐྱེ་བ་བཅུ་བདུན་འགྲོ་དོན་མཛད། དེ་ནས་ཡུ་རྒྱུ་མཁའ་འགྲོའི་གླིང་དུ་བྱོན།

ཐུགས་ངལ་མ་མཛད་ལྷ་སྤྲུལ་བོད་ཀྱི་ཇི། མང་ཡུལ་གྲང་ཐང་གངས་རིའི་འདབས་འདི་རྩ།
 ཉིད་ཀྱི་གདུང་བརྒྱད་ཕྱི་མ་བྱོན་པ་ནམས། གདུང་ཅུས་མ་ཞོར་ཆོས་ཀྱིས་རྒྱལ་སྤྱིད་སྟོབ།
 ང་ཡི་ཐུགས་ཇེས་རྒྱན་ཆད་མེད་པར་གཟེགས། ཐུགས་ངལ་མ་མཛད་ལྷ་སྤྲུལ་བོད་ཀྱི་ཇི།

For seventeen lives after this you will act for the benefit of beings and then you will go to the Dakini Land of Urgyan (Zangdopalri). Do not trouble your mind, O prince and lord of Tibet!

Here, to Mang-Yul in Gung-Thang, by the snow mountains, your descendants will come in future. Their family blood must be kept pure, and they should protect the kingdom with the dharma. I will look on them ceaselessly with my compassion. Do not trouble your mind, O prince and lord of Tibet!

དཔེན་གནས་ཆོས་མཛད་དད་གུས་ལྡན་པ་ཡི། རྒྱལ་བའི་བཀའ་དང་ཐུགས་ཇེའི་གདུལ་བྱ་
 ནམས། ང་ཡི་བྱོན་ལྔ་བས་ཐུགས་ཇེས་སྟོབ་ལགས་ཀྱིས། ཐུགས་ངལ་མ་མཛད་ལྷ་སྤྲུལ་
 བོད་ཀྱི་ཇི།

“Those disciples with the Jina’s instructions¹⁹ and compassion, who practise dharma with faith and devotion in quiet retreats will be protected by my blessing and compassion. Do not trouble your mind, O prince and lord of Tibet!

སྐལ་མེད་སྤྱིག་སྤྱོད་ལོག་ལྷ་བདུད་ཀྱི་རིགས། རྟོག་དཔྱད་འགན་སེམས་ནག་པོའི་སེམས་ཅན་ནི།
 བདག་གིས་མི་སྟོབ་ལས་ངན་དག་ལ་སྤྱོད། ད་ལྟའི་ནང་ཁྲོན་ནག་པོ་འདི་ནམས་ཀྱང་།
 ཇི་ཡི་ཐུགས་དཀྱུགས་བདག་གི་དམ་ལས་ཉམས། ད་དུང་ངན་སོང་གསུམ་དུ་ངེས་པར་འགྲོ།
 འོན་ཀྱང་ང་ཡི་ཞལ་མཐོང་གསུང་ཐོས་པས། ཐ་མ་ལས་ངན་དག་ནས་བདག་གི་གདུལ་བྱར་སྟེ།
 ཐུགས་ངལ་མ་མཛད་ལྷ་སྤྲུལ་བོད་ཀྱི་ཇི།

“The unfortunate sinful ones, those with wrong views who belong to the family of mara (troublesome demons) and those bad-minded beings with contentious thoughts will create only bad karma, for I cannot protect them²⁰. And as for these present bad home ministers of Tibet, who disturbed king Khri-Srong lDeu-bTsan and broke the vows I gave them, they will now certainly go to the three lower realms. Yet because

¹⁹ i.e Who have gained the teachings and compassion of the buddhas because they are worthy of it due to their faith, merit and wisdom, etc.

²⁰ The Guru’s compassion is unlimited and of great power, yet if beings have no faith, desire no connection, and turning their backs on him commit only sin, then there is little he can do to help them quickly. Yet the blessing of having met him will plant a seed in their mind that will one day ripen and cause them to break their bad habits.

they have seen my face and heard my voice they will later cease from sin, and their bad actions will be purified and then they will be born as my disciples. Do not trouble your mind, O prince and lord of Tibet!

ཏུས་ངན་ཐ་མ་མཐར་ཐུག་སྒྲིབ་ཁ་རྩུ་ རི་བོ་བཀྲ་བཟང་ཞེས་བྱའི་ཤར་འདབས་སུ།
 སྤྲས་པའི་ནལ་འབྱོར་གཅིག་གི་སྒྲོན་ལམ་གྱིས། ང་ཡི་གཏེར་འདོན་ལྟ་སྤྲས་གཏུང་བརྒྱད་སྟོབ།
 ཐུགས་ངལ་མ་མཛད་ལྟ་སྤྲས་བོད་ཀྱི་ཇེ། ཏུས་ངན་ཐ་མའི་སེམས་ཅན་ཟློག་པོས་འདུལ།
 རི་ཡི་སྒྲོན་གྱིས་ཡོག་ལྟའི་འདས་ལ་རྩྱེད། ཆོས་དང་ཆོས་འདྲ་མི་བྱེད་ཐེ་ཆོས་ཆེ།
 རི་བོ་བཀྲ་བཟང་འདབས་སུ་འབྱུང་བ་དེ། གསང་སྤྲུགས་ཐེག་པ་ཆེན་པོའི་བཀའ་དང་མཐུན།
 དག་བའི་རྩལ་སྟོད་སྤྲས་པའི་ནལ་འབྱོར་པས། བྱང་ཐང་རྒྱལ་པོ་ཇེ་འབངས་སྟོབ་པར་ངས།
 ཐུགས་ངལ་མ་མཛད་ལྟ་སྤྲས་བོད་ཀྱི་ཇེ། ཞེས་གསུངས་སོ།

“Towards the end of the final, evil period at the east side of the mountain called bKrab Zang, by the power of his prayer of aspiration²¹ a secret yogi will take out my treasure²² and thus protect the lineage of your royal descendants. Do not trouble your mind, O prince and lord of Tibet!

The beings of the final, evil period will be controlled by cheaters and because of this fault they will be caught in the swamp of wrong views. They will have great doubts regarding what is truly dharma and what is not. That which comes from the side of Ri-Bo bKra-bZang (i.e. these prayers) is in harmony with the doctrines of the tantric mahayana. (It will be revealed by) the secret yogi who follows the system of virtue and who will certainly protect the Gung-Thang rGyal-Po²³ and his subjects. Do not trouble your mind, O prince and lord of Tibet!”

དེའི་ཏུས་སུ་རྒྱལ་པོའི་སྤྲུག་བསྐྱེད་སེལ་བྱེད་ཉན་མོངས་རང་བྲོལ་ཞེས་བྱ་བ་གསུངས་སོ།

It was at this time also that the Guru taught the practice called ‘Nyon-Mongs Rang-Grol’ in order to dispel the king’s misery.

བྱ་ཅའི་ཞལ་ནས། ལྟ་སྤྲས་ཉིད་བྱ་འབངས་ཀྱི་དོན་དུ་ཐུགས་ཤིན་དུ་བཅེབས། ང་ཡིས་རྒྱལ་
 པོའི་གཏུང་བརྒྱད་ནམས་ལ་ཏུས་སྟིགས་མའི་མཐར་ཐུག་པའི་དུ་བྱིན་རྒྱུ་ཐུགས་ཇེས་སྟོབ་ཀྱིས།
 ལྟ་སྤྲས་རང་བྱ་འབངས་ལ་ཞལ་ཆེམས་འདི་ལྟར་དུ་ཞོག། ཅེས་གསུངས་སོ།

²¹ Made when he was a disciple of Padma Sambhava in Tibet.

²² i.e. The Le'u bDun-Ma, Seven Chapters of Prayer.

²³ i.e. The royal descendant of Mu-Khri bTsan-Po.

ཐགས་བཟང་ཁྲམ་བཅུ་ཉེད་གསལ་ལྟ་ཡི་བསྟར་ ལྷ་ཁྲི་བཙན་པོ་མན་ཆད་གཏུང་བསྟར་མ་
ཆད་བར་ བདག་གི་ཕྱགས་རྗེས་ལྷན་ཏུ་བཟང་ལགས་ཀྱི་ རྟེན་མེད་ཐོགས་དང་མེད་པའི་
ཁང་མ་བཏང་ ལྷལ་ཁྲིམས་ཆོས་ཀྱི་ཁྲིམས་ཀྱིས་འཛོལ་བར་མཛོད་

ཚོས་མེད་དྲེད་པོ་ཆེལ་ཆོག་གཤོ་སྒྲུབ་ཅན། ལྷིགས་ཀྱས་འཕྲུང་བས་ཆར་ཆོད་ཚོས་གྲིམས་རྩྭགས།
 ཚོས་བཞིན་སྤྱད་པས་གྲུལ་ཁམས་བདེ་པར་འབྱུང་། རྒྱ་ཁྲོག་ཉིང་མངའ་ཐང་འཕྲོག་པ་དང་།
 གྲུལ་པོ་དམངས་སྤྱི་འདེབས་པའི་གལ་ཡུང་ན། ལྷ་ཁྱི་དབང་དྲུ་རྩྭགས་ལ་བཞོག་པ་མཛོད།

[illegible]

Le'u Dun Ma

snakes. At that later period, all people will have very big doubts, so your descendants must not follow wrong views, but rather practise according to my instructions. By doing this all the Gung-Thang rGyal-Po's wishes will be fulfilled. But I cannot save the king if he acts sinfully."

གྲ་ཅུའི་ཞལ་ནས་མཆོད་སྤྱོད་ཀྱི་གདུང་པ་བས་ཐ་ས་མང་ཡུལ་གྲང་ཐང་དུ་ངའི་གདེར་གྱིས་
 སྐྱོབ་པའི་དུས་སམ། བོད་སྤྱན་པའི་དུས་ལ་བབ་པ་ཡིན་དེ། སེམས་ཅན་ལ་ཅི་མི་འདོད་པ་འབྱུང་།
 རྟེན་ཆ་སྤྱི་ལུགས་། འོག་ཁྲུ་གཉན་ལུགས་། བར་གཞི་བདག་ལུགས་། རྟིག་སྤྱོད་ཀྱལ་པོ་ལུགས་།
 དམངས་པལ་པ་ལུགས་། ཡ་སྤྱན་ནང་ལུགས་། དེའི་དུས་སུ་སངས་རྒྱས་བསྟན་པ་མཐར་ཐུགས་
 ཡི་དམ་ལྟའི་དངོས་གྲུབ་ཡལ་། མཁའ་འགྲོ་ཚོས་སྐྱོང་རི་རབ་ལ་ཞལ་གཟིགས་། སེམས་ཅན་
 གྱི་སྤྱོད་པ་ཟད་པ་ཡིན་། གྲང་ཐང་ཀྱལ་པོ་ཡོན་མཚོད་ཇི་འབངས་ནམས་། ང་ཡི་བཀའ་
 བཞིན་སྤྱོད་པ་ལ་གདེར་གྱི་ཚོས་ལ་སྤྱོད་། བསྐྱེད་བདག་གི་ཐུགས་ཇི་སྤྱོད་ལ་སྤྱོད་པ་ཆེ་བ་དེའི་དུས་
 སུ་འབྱུང་ངོ་། དུས་རྒྱུན་ཆད་མེད་པར་ང་ལ་གསོལ་བ་ཐོབ་། ཅེས་གསུངས་སོ་།

The Guru then said. "Prince, when your final descendants are staying at Mang-Yul in Gung-Thang and are protected by my treasure (i.e. these prayers), great misery will come to Tibet. Beings will experience everything that they do not like. The local gods and demons will cause disturbance above, the snake gods will cause disturbance below, and local 'earth-lord' spirits will cause disturbance in between (i.e. on earth level). The sinful kings will fight, the ordinary people will fight and brothers will fight each other. That period will see the end of the Buddha's doctrines. The transforming gods will lose their power to grant accomplishments, and the dakinis and dharma protectors will turn their faces towards Mount Meru²⁶. All the happiness that sentient beings have will be finished. At that time, the Gung-Thang rGyal-Po, his sponsors, gurus and subjects must practise according to my orders, and meditate on the treasure doctrines. My compassion will quickly and powerfully arise at that time. They must pray to me continuously (with this prayer)."

²⁶ They will cease looking compassionately on beings for the latter are no longer worthy of such special love, being too dull, disturbed and selfish to receive it.

ཨི་མ་ཨོ། རྒྱ་བ་ཕྱགས་བདེ་བ་ཅན་གྱི་ཞིང་ཁམས་སུ།

E MA HO NUB CHOG DE WA CHEN GYI ZHING KHAM SU
wonderful western direction Sukhavati, 'happy' of realm in

Wonderful! In the realm of Dewachan that lies to the west,

སྤང་བ་མཐའ་ཡས་ཕྱགས་ཇིའི་བྱིན་རྒྱལས་གཡོས།

NANG WA THA YAE THUG JEI JIN LAB YOE
by Amitabha compassion's blessing moved
(i.e. emerged in this world as Padma Sambhava)

Amitabha released his compassionate blessing and

སྤྱལ་སྐྱེ་བའི་འབྱུང་གནས་བྱིན་བརྒྱལས་པས།

TRUL KU PAD MA JUNG NAE JIN LAB PAE
incarnation, emanation Padma Sambhava by blessing

You, Padma Sambhava, emanated and blessed

འཛམ་གླིང་བོད་ཀྱི་སེམས་ཅན་དོན་ལ་དགོངས།

DZAM LING BOE KYI SEM CHAN DON LA GONG
world Tibetan beings benefit for consider

The beings of Tibet with your intention for their welfare²⁷

འགྲོ་དོན་གྱི་ཆད་མེད་པའི་ཕྱགས་ཇི་ཅན།

DRO DON GYUN CHAD ME PAI THUG JE CHAN
beings benefit ceaselessly compassionate one

You are the compassionate one who acts ceaselessly for the benefit of beings.

ཡུ་གྱན་བའི་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAS LA SOL WA DEB
Odiyana Padma Sambhava to pray

Padma Sambhava of Urgyan, we pray to you —

བསན་བ་ལྷུན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་རྫོབས།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB
wishes effortlessly arising bless

Please bless us that our wishes may be easily fulfilled!

²⁷ Alternative reading for line 4 by C. R. Lama:

འཛམ་གླིང་འགྲོ་དུག་སེམས་ཅན་དོན་ལ་དགོངས།

DZAM LING DRO DRUG SEM CAN DON LA GONG
world beings six (realms) sentient beings benefit for thought, consideration

All the beings in the six realms of the world with your intention for their welfare.

Wonderful! In the realm of Dewachan that lies to the west, Amitabha released his compassionate blessing and you, Padma Sambhava, emanated and blessed the beings of Tibet with your intention for their welfare. You are the compassionate one who acts ceaselessly for the benefit of beings. Padma Sambhava of Urgyan, we pray to you—please bless us that our wishes may be easily fulfilled!

ཀྲུལ་པོ་བློ་སྤྲུང་བཙན་མན་ཆད་ནས།

GYAL PO TRI SONG DEU TSAN MAN CHAD NE
king (name) after, below from

King Trisong Deutsan and

ཆོས་ཀྲུལ་གདུང་བཀྱད་མཐའ་ནས་མ་སྤོངས་པར།

CHO GYAL DUNG GYUD THA NE MA TONG PAR
dharma king descendants finally not finish until

All his royal descendants until the end of his line

དུས་གསུམ་རྒྱུན་ཆད་མེད་པར་བྱིན་གྱིས་སྒྲོབས།

DU SUM GYUN CHAD ME PAR JIN GYI LOB
times three continuously bless

Will be continuously blessed in all the three times

བོད་ཀྱི་ཆོས་སྤྲུང་ཀྲུལ་པའི་གཉིན་གཅིག་པུ།

BOD KYI CHO KYONG GYAL POI NYEN CHIG BU
Tibet of dharma protecting king friend only

By you, the sole friend of the king who protects the dharma in Tibet

ཀྲུལ་པོ་ཆོས་སྤྲྱད་སྦྱོབ་པའི་ཐུགས་ལྗེ་ཅན།

GYAL PO CHO CHO KYOB PAI THUG JE CAN
king dharma doing protecting compassionate one

You are the compassionate one who protects the king who practises the dharma.²⁸

²⁸ Alternative reading for lines 4 & 5 for non-Tibetans:

བོད་སོགས་ཆོས་སྤྲྱད་ཡུལ་གྱི་གཉིན་གཅིག་པོ།

BOE SOG CHO CHO YUL GYI NYEN CHIG PO
Tibet etc. dharma practising country of friend only, sole

By you, the sole friend of Tibet and all the other countries where dharma is practised.

ཡུལ་ཁམས་ཆོས་སྤྲྱད་སྦྱོབ་པའི་ཐུགས་ལྗེ་ཅན།

YUL KHAM CHO CHO KYOB PAI THUG JE CHAN
country dharma doing protecting compassionate one

You are the compassionate one who protects the lands where dharma is practised.

ཡུ་གླུ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

བསམ་བ་ལྷུན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་ལྷོབས།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

King Trison Deutsan and all his royal descendants until the end of his line will be continuously blessed in all the three times by you, the sole friend of the king who practises the dharma in Tibet. You are the compassionate one who protects the king who practises the dharma. Padma Sambhava of Urgyan, we pray to you—please bless us that our wishes may be easily fulfilled!

སྐུ་ནི་ལྷོ་ནུབ་སྲིན་པོའི་ཁ་གནོན་མཛད།

KU NI	LHO NUB	SIN POI	KHA NON	DZAD
body	south-west	rakshashas,	supress	doing
(i.e. Nyayabling)		cannibal demons		

Your body is in the south-west supressing the cannibal demons

ཐུགས་རྗེས་བཞི་གྱི་སེམས་ཅན་དོན་ལ་དགོངས།

THUG JE	BOE KYI	SEM CHAN	DON	LA	GONG
with compassion	Tibetan	beings	benefit		consider

Yet with your compassion you attend to the welfare of the beings of Tibet.²⁹

མ་རིག་ལོག་པའི་སེམས་ཅན་འདྲེན་པའི་དཔལ།

MA RIG	LOG PAI	SEM CHAN	DREN PAI	PAL
ignorant	wrong views, erring	sentient beings	leading out	glory, great one

As the glorious guide of all those holding the wrong views arising from ignorance

ཉོན་མོངས་གདུལ་དཀའི་སེམས་ཅན་ཐབས་ཀྱིས་གདུལ།

NYON MONG	DUL KAI	SEM CHAN	THAB KYI	DUL
afflictions (anger, desire etc.)	difficult to educate, rough	sentient beings	suitable by methods	control, educate

You control the unruly afflicted beings with suitable methods.

²⁹ Alternative reading for line 2:

ཐུགས་རྗེས་འགྲོ་དུག་སེམས་ཅན་དོན་ལ་དགོངས།

THUG JE	DRO	DRUG	SEM CHAN	DON	LA	GONG
with compassion	beings	six realms	beings	benefit	to, for	intend

Yet with your compassion you attend to the welfare of all sentient beings.

བཅེ་གདུང་གླུན་ཆད་མེད་པའི་ཐུགས་རྩི་ཅན་མེད།

TSE DUNG GYUN CHAD ME PAI THUG JE CHAN
compassion love, warm feeling ceaseless, continuous compassionate one

You are the compassionate one whose tender love and care flows ceaselessly.

ཡུ་གླུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདི་བས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་བ་ལྷན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་རྒྱབས།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

Your body is in the south-west suppressing the cannibal demons yet with your compassion you attend to the welfare of the beings of Tibet. As the glorious guide of all those holding the wrong views arising from ignorance you control the unruly afflicted beings with suitable methods. You are the compassionate one whose tender love and care flows ceaselessly. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be fulfilled.

དུས་ངན་སྡིགས་མའི་མཐའ་ལ་ཐུག་པའི་ཚེ།

DU NGAN NYIG MAI THA LA THUG PAI TSHE
time, period bad, evil degenerate, dregs end at reach, come time, when
(i.e. the present age)

During this evil time at the end of the degenerate period

ནང་རེ་དགོངས་རེ་བོད་ཀྱི་དོན་ལ་བྱོན།

NANG RE GONG RE BOE KYI DON LA JON
morning each evening each Tibet of benefit for coming

You come each morning and evening in order to benefit the beings of Tibet.³⁰

ཉི་ཟེར་འཆར་ལྷུང་མདངས་ལ་བཙེབས་ཏེ་འབྱོན།

NYI ZER CHAR DU DANG LA CHIB TE JON
sun rays rising setting radiance on riding thus come

You come riding on the radiant rays of the rising and setting sun, and

³⁰ An alternative reading of line 2 for non-Tibetans

ནང་རེ་དགོངས་རེ་དད་ལྡན་དོན་ལ་བྱོན།

NANG RE GONG RE DAE DAN DON LA JON
morning each evening each faithful benefit thus come

You come each morning and evening for the sake of those who have faith.

ཡར་ངོའི་ཚེས་བཅུའི་དུས་སུ་དངོས་སུ་འབྱོན།

YAR NGOI	TSHE CHUI	DU	SU	NGO SU	JON
<i>waxing</i>	<i>tenth day</i>	<i>time</i>	<i>at</i>	<i>really, actually</i>	<i>come</i>

On the tenth day of the waxing moon you show your actual presence.

འགྲོ་དོན་སྟོབས་ཆེན་མཇད་པའི་སྤྱགས་ཇི་ཅན།

DRO	DON	TOB	CHEN	DZAD PAI	THUG JE CHAN
<i>beings</i>	<i>benefit</i>	<i>power, force</i>	<i>great</i>	<i>doing</i>	<i>compassionate one</i>

You are the compassionate one who acts most strongly for the benefit of beings.

ལུ་གྲན་བསྐྱེད་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN	PAD MA	JUNG NAE	LA	SOL WA DEB
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Padma Sambhava of Urgyan we pray to you —

བསམ་པ་ལྷན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་ཆོབས།

SAM PA	LHUN GYI	DRUB PAR	JIN GYI LOB
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Please bless us that our wishes may be easily fulfilled!

During this evil time at the end of the degenerate period you come each morning and evening for the sake of those who have faith. You come riding on the radiant rays of the rising and setting sun and, on the tenth day of the waxing moon you show your presence. You are the compassionate one who acts most strongly for the benefit of beings. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

ལྔ་བརྒྱ་ཐ་མ་ཚད་དུས་སྡིགས་མ་ལ།

NGAB GYA	THA MA	TSOD	DU	NYIG MA	LA
<i>five hundred</i>	<i>final</i>	<i>fighting,</i>	<i>time</i>	<i>degenerate,</i>	<i>at</i>
<i>(the final period of Buddha</i>		<i>dispute</i>		<i>dregs, remnants</i>	
<i>Shakyamuni's doctrines in this world)</i>					

During the degenerate period of strife in the final five hundred years

སེམས་ཅན་ཐམས་ཅད་ཉན་མོངས་དྲག་ལྔ་བྱགས།

SEM CHAN	THAM CHE	NYON MONG	DUG	NGA	HRAG
<i>sentient beings</i>	<i>all</i>	<i>afflictions</i>	<i>poisons</i>	<i>five</i>	<i>hard, rough,</i>
<i>(stupidity, anger, desire, jealousy and pride)</i>			<i>tough</i>		

The five afflicting poisons will be very strong in all sentient beings.

ཉན་མོངས་འཛེལ་ཉག་དྲག་ལྔ་རྒྱད་སྟེང་།

NYON MONG	JOL NYAG	DUG	NGA	RANG GYUD	CHOD
<i>afflictions</i>	<i>mixed, compounded</i>	<i>poisons</i>	<i>five</i>	<i>own mind, character</i>	<i>doing</i>
<i>(each affliction being mixed with aspects of the others)</i>					

These five poisons will work in many permutations within their minds, and

དེ་འབྲེ་དུས་ན་ཁྱེད་གྱི་ཐུགས་མེ་བསྐྱེད་པུ།

DEN DRAI **DU** **NA** **KHYE KYI** **THUG JE** **KYE**
like that *time* *in, at* *your* *compassion* *arise, develop, come out*

At that time your compassion will manifest.

དད་ལྷན་མཐོ་རིས་འདྲིན་པའི་ཐུགས་མེ་ཅན་མེ།

DAE DAN **THO RI** **DREN PAI** **THUG JE CHAN**
faithful *heaven, three upper* *leading, guiding to* *compassionate one*
(higher) realms

You are the compassionate one who leads the faithful to the upper realms.

ཡུ་གྲུ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་པུ།

UR GYAN **PAD MA JUNG NAE** **LA** **SOL WA DEB**

Padma Sambhava of Urgyan we pray to you —

བསམ་བ་ལྷན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་ཆོ་བས་མེ།

SAM PA **LHUN GYI DRUB PAR** **JIN GYI LOB**

Please bless us that our wishes may be easily fulfilled!

During the degenerate period of strife in the final five hundred years, the five afflict-ing poisons will be very strong in all sentient beings. These five poisons will work in many permutations within their minds and, at that time, your compassion will mani-fest. You are the compassionate one who leads the faithful to the upper realms. Padma Sambhava of Urgyan we pray to you — please bless us that our wishes may be easily fulfilled!

རྩོ་དང་འཛིགས་པའི་དམག་གིས་མཐའ་བསྐོར་ནས་མེ།

HOR **DANG** **JIG PAI** **MAG** **GI** **THA** **KOR** **NE**
mongolian, barbarian, *and* *frightful* *armies* *by* *border* *surround* *then*
anti-dharma

When the borders are surrounded by terrible and anti-dharma armies, and

ཆོས་འཁོར་གཉན་པོ་འཛིག་ལ་ཐུག་པའི་ཆེ།

CHO KHOR **NYAN PO** **JIG** **LA** **THUG PAI** **TSHE**
dharma teaching *important* *destroy,* *to* *reach, arrive* *time, when*
centres *disintegrate*

The important dharma centres are destroyed

ཡིད་གཉིས་ཐེ་ཆོས་མེད་པར་གསོལ་བ་ཐོབ་པུ།

YID NYI **THE TSHOM** **ME PAR** **SOL WA THOB**
two-minds, indecisive *doubt* *without* *must pray!*

We must pray without doubt or uncertainty!

ལུ་གྱུན་ལྷ་སྲིན་སྤེ་བརྒྱད་འཁོར་དང་བཅས་མེད།

UR GYAN	LHA SIN	DE	GYE	KHOR	DANG CHE
<i>Padma Sambhava</i>	<i>local gods</i>	<i>groups</i>	<i>eight</i>	<i>circle,</i>	<i>together with</i>
	<i>and spirits</i>			<i>retinue</i>	

For then you, Padma Sambhava, will come with your circle of the eight groups of local spirits, and

དམག་དབུང་ཉུར་ཐུམས་བརྗོད་པར་ཐེ་ཚོས་མེད་མེད།

MAG	PUNG	HUR THUM	DOG PAR	THE TSHOM ME
<i>army</i>	<i>mass</i>	<i>quickly destroy,</i>	<i>repel, repulse</i>	<i>undoubtedly</i>
		<i>annihilate</i>		

Most certainly repulse and quickly destroy these warring hordes.

ལུ་གྱུན་པ་རྒྱ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་མེད།

UR GYAN	PAD MA JUNG NAE	LA	SOL WA DEB
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Padma Sambhava of Urgyan we pray to you —

བསམས་པ་ལྷུན་གྲིས་གྲུབ་པར་བྱིན་གྲིས་ཚོབས་མེད།

SAM PA	LHUN GYI DRUB PAR	JIN GYI LOB
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Please bless us that our wishes may be easily fulfilled!

When the borders are surrounded by terrible and anti-dharma armies and the important dharma centres are destroyed we must pray without doubt or uncertainty! For then you, Padma Sambhava, will come with your circle of the eight groups of local spirits and most certainly repulse and quickly destroy these warring hordes. Padma Sambhava of Urgyan we pray to you — please bless us that our wishes may be easily fulfilled!

སེམས་ཅན་སྐྱུ་ལྷས་འཛིག་པའི་ནད་བྱུང་ནས་མེད།

SEM CAN	GYU LU	JIG PAI	NAD	JUNG	NE
<i>sentient beings</i>	<i>temporary,</i>	<i>destroying</i>	<i>diseases,</i>	<i>arise,</i>	<i>then</i>
	<i>insubstantial bodies</i>		<i>sickness</i>	<i>appear</i>	

When diseases arise which destroy the insubstantial bodies of sentient beings and

མི་བཟད་ཐུག་བསྐྱེད་ཆེན་པོས་ཞོན་པའི་ཆེ་མེད།

MI DZAD	DUG NGAL	CHEN POE	NON POI	TSHE
<i>unbearable</i>	<i>misery</i>	<i>by great</i>	<i>oppressed, coerced</i>	<i>when</i>

We are oppressed by unbearable great misery

ཡིད་གཉིས་ཐེ་ཚོས་མེད་པར་གསོལ་བ་ཐོབ་མེད།

YID NYI	THE TSHOM	ME PAR	SOL WA THOB
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We must pray without doubt or uncertainty!

ཡུ་གྱུན་སྒྲུབ་གྱི་ཁྱ་དང་དབྱེར་མེད་པས།

UR GYAN	MEN GYI LA	DANG	YER ME	PAE
<i>Padma</i>	<i>Bhaishajya Guru, the Buddha</i>	<i>and</i>	<i>not different</i>	<i>therefore</i>
<i>Sambhava</i>	<i>who presides over medicines</i>			
	<i>and healing</i>			

For then you, Padma Sambhava who are one with the Buddha of Medicine,

ཆོ་ཟད་ས་ཡིན་པར་ཆད་ངེས་པར་སེལ།

TSHE ZAD	MA YIN	BAR CHAD	NGE PAR	SEL
<i>life finished not</i>		<i>obstacles</i>	<i>certainly, really</i>	<i>dispel, remove</i>
<i>(i.e. before the maximum span</i>		<i>(murder, accident,</i>		
<i>possible for one's karma)</i>		<i>plague etc.)</i>		

Will most certainly dispel all the obstacles that create untimely death.

ཡུ་གྱུན་པར་འབྱུང་གནས་ལ་གསོལ་བ་འདིབས།

UR GYAN	PAD MA JUNG NAE	LA	SOL WA DEB
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Padma Sambhava of Urgyan we pray to you —

བསམ་བ་ལྷུན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་ཁྲོབས།

SAM PA	LHUN GYI DRUB PAR	JIN GYI LOB
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Please bless us that our wishes may be easily fulfilled!

When diseases arise which destroy our insubstantial bodies and we sentient beings are oppressed by unbearable great misery we must pray without doubt or uncertainty! For then you, Padma Sambhava who are one with the Buddha of Medicine, will most certainly dispel all the obstacles that create untimely death. Padma Sambhava of Urgyan we pray to you — please bless us that our wishes may be easily fulfilled!

འབྱུང་བ་དབྲུག་ལངས་ས་བཅུད་ཉམས་པའི་ཆོ།

JUNG WA	DRAR	LANG SA	CHUD	NYAM PAI	TSHE
<i>elements (earth,</i>	<i>as enemies</i>	<i>arise land,</i>	<i>essence,</i>	<i>losing,</i>	<i>when</i>
<i>water, fire, air</i>	<i>(i.e. acting against the</i>	<i>earth</i>	<i>nutritive</i>	<i>declining</i>	
<i>and space)</i>	<i>interest of beings)</i>		<i>power</i>		

When the elements behave as enemies and the land loses its fertility

སེམས་ཅན་སྲ་སྲ་བའི་ནད་ཀྱིས་གཟེར་བ་ན།

SEM CHAN	MU GEI	NAD	KYI	ZIR WA	NA
<i>sentient beings</i>	<i>famine's</i>	<i>diseases</i>	<i>by</i>	<i>oppressed,</i>	<i>if, when</i>
	<i>(hunger and the diseases</i>			<i>tormented</i>	
	<i>consequent upon it)</i>				

If sentient beings are tormented by the diseases of famine

ཡིད་གཉིས་ཐེ་ཚོས་མེད་པར་གསོལ་བ་ཐོབ།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt or uncertainty!

ཡུ་ཤྲི་མཁའ་འགྲོ་ལྔ་ལྷ་འི་ཚོགས་དང་བཅས།

UR GYAN KHAN DRO NOR LHAI TSHOG DANG CHE

Padma Sambhava dakini wealth gods hosts together with

For the you, Padma Sambhava, will come with your hosts of dakinis and wealth gods and

དབུལ་ཕོངས་བཀྱས་སྐྱེས་སེལ་བར་ཐེ་ཚོས་མེད།

UL PHONG TRE KOM SEL WAR THE TSHOM ME

poverty hunger thirst dispel undoubtedly

Most certainly remove all poverty, hunger and thirst.

ཡུ་ཤྲི་པ་སྐྱེ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་པ་ལྷན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་རྫོབས།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

If sentient beings are tormented by the diseases of famine when the elements behave as enemies and the land loses its fertility we must pray without doubt or uncertainty! For then you, Padma Sambhava, will come with your hosts of dakinis and wealth gods and most certainly remove all poverty, hunger and thirst. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

ལས་ཅན་འགྲོ་བའི་དོན་དུ་གཏོར་འདོན་ན།

LAE CHAN DRO WAI DON DU TER DON NA
fortunate (those having beings for the sake of treasure take out when
the good karma necessary (gTer-Chhos
for following the dharma) doctrines etc.)

When we fortunate ones reveal treasures for the sake of beings,

དམ་ཚིག་རྟོལ་རྟོལ་མེད་པའི་དབའ་གདེང་གིས།

DAM TSHIG ZOL ZOG ME PAI PA DENG GI
tantric vows break, deceive, without energy confidence therefore
cheat (i.e. happy and diligent)

We need the energy and confidence of having never cheated with our tantric vows, so

ཡིད་གཉིས་ཐེ་ཚོས་མེད་པར་གསོལ་བ་ཐོབ།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt of uncertainty!

ཁྱུ་གྱུན་ཡི་དམ་ལྷ་ཡི་ཚོགས་དང་བཅས།

UR GYAN YI DAM LHA YI TSHOG DANG CHE

Padma Sambhava transforming gods of hosts together with

Then you, Padma Sambhava, will come with your hosts of transforming gods and

ཕ་ཉོན་བྱ་ཡི་ཁོན་པར་ཐེ་ཚོས་མེད།

PHA NOR BU YI LON PAR THE TSHOM ME

father (Guru wealth (i.e. the son, by get undoubtedly
Padma Sambhava) treasure doctrines) disciples

We, your disciples, will most certainly gain your riches.

ཁྱུ་གྱུན་པར་འབྲུང་གནས་ལ་གསོལ་བ་འདིབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་བ་ལྷན་གྱིས་བྱ་བ་པར་བྱིན་གྱིས་ཆོ་བས།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

When we fortunate ones reveal treasures for the sake of beings we need the energy and confidence of never having cheated with our tantric vows, so we must pray without doubt or uncertainty! Then you, Padma Sambhava, will come with your hosts of transforming gods and we, your disciples, will most certainly gain your riches. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

སྤྲས་ཡུལ་ནགས་རིང་དབེན་ས་སྟོན་པའི་ཚེ།

BAE YUL NAG RONG WEN SA NYOG PAI TSHE

secret land forests isolated, quiet going there, when
(uninhabited valleys etc.) place for meditation travelling in

When we travel in secret lands and forests to practise quiet meditation retreat

ཁ་བ་བྱ་ཡུག་འཁྲབས་ཤིང་ལམ་འགགས་ན།

KHA WA BU YUG TSHUB SHING LAM GAG NA

snow snow storm, trapped, smothered path, road blocked, when, if
blizzard blinded closed

If our way is blocked and we are trapped by snow and blizzards

ཡིད་གཉིས་ཐེ་ཚོས་མེད་པར་གསོལ་བ་ཐོབ།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt or uncertainty!

ཡུ་རྒྱན་གཞི་བདག་གཉན་པོའི་འཁོར་བཅས་ནས།

UR GYAN ZHI DAG NYAN POI KHOR CHE NE
Padma Sambhava local 'earth-lord' important, circle together then
gods powerful
(the gods and spirits presiding over the locality)

For then you, Padma Sambhava, will come with your circle of powerful 'land-lord' gods and

ཚོས་མཇེད་ལམ་སྒྲ་འབྲེན་པར་ཐེ་ཚོས་མེད།

CHO DZAD LAM NA DREN PAR THE TSHOM ME
dharma practitioners path leader, guide undoubtedly

We dharma followers will most certainly be led onto the right path.

ཡུ་རྒྱན་བསྐྱེད་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་བ་ལྷན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་ཆོབས།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

When we travel in secret lands and forests to practise quiet meditation retreat, if our way is blocked and we are trapped by snow and blizzards, we must pray without doubt or uncertainty! For then you, Padma Sambhava, will come with your circle of powerful 'earth-lord' gods and we dharma followers will most certainly be led onto the right path. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

སྒྲག་གཟིག་དོམ་དྲིད་དྲུག་སྦྱལ་མཆེ་བ་ཅན།

TAG ZIG DOM DRED DUG DRUL CHE WA CHAN
tiger leopard bear Tibetan snow poisonous animals with fangs
bear snakes

When tigers, leopards, bears, snow-bears, poisonous snakes and other dangerous animals surround us

འབྲོག་ཆེན་འཛིགས་པའི་འགྲང་ལ་འགྲིམས་པའི་ཆེ།

DROG CHEN JIG PAI TRANG LA DRIM PAI TSHE
wilderness, wild great frightening narrow passage, in travelling, when
solitude difficult path passing through

As we travel in the great wildernesses and on frightening, perilous trails

ཡིད་གཉིས་ཐེ་ཚོམ་མེད་པར་གསོལ་བ་བྲོབ།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt or uncertainty!

ཟུ་ཁྱེན་དཔའ་བོ་གིང་དང་སྤྱང་མར་བཅས།

UR GYAN PA WO GING DANG SUNG MAR CHE
Padma Sambhava viras, heros agents and dharma guardians with

For then you, Padma Sambhava, will come with the pawo, ging and dharma-guardians and

གདུག་པའི་སེམས་ཅན་སྐྱོད་པར་ཐེ་ཚོམ་མེད།

DUG PAI SEM CHAN TROD PAR THE TSHOM ME
evil, harmful beings expel, drive out undoubtedly

Most certainly drive off all harmful creatures.

ཟུ་ཁྱེན་པརྟ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་བ་ལྷུན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་ཁྲོབས།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

When tigers, leopards, bears, snow-bears, poisonous snakes and other dangerous animals surround us as we travel in the great wildernesses and on frightening, perilous trails, we must pray without doubt or uncertainty! For then you, Padma Sambhava, will come with pawo, ging and dharma-guardians and most certainly drive off all harmful creatures. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

ས་ཁུ་མི་རླླང་འབྲུང་བའི་བར་ཆད་ཀྱིས།

SA CHU ME LUNG JUNG WAI BAR CHAD KYI
earth water fire wind elements obstacles, troubles by

When the elements, earth, water, fire and air create obstacles

སྐྱུ་ལུས་ཉིན་ཞིང་འཛིག་པའི་དུས་བྱང་ནེ།

GYU LU NYEN ZHING JIG PAI DU JUNG NA
temporary body dangerous for destroying time arising if, when

That are dangerous for our insubstantial bodies and threaten to destroy them

ཡིད་གཉིས་ཐེ་ཚོས་མེད་པར་གསོལ་བ་ཐོབ་ཅེ།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt or uncertainty!

ཡུ་རྒྱན་དཔའ་བོ་གུད་དང་ལྷན་བ་ཡིས་ཅེ།

UR GYAN PA WO GYAD DANG DAN PA YI
Padma Sambhava viras, heros powerful fighters, champions by

For then you, Padma Sambhava, with your champion heros

འབྲུང་བ་རང་སར་ཞི་བར་ཐེ་ཚོས་མེད་ཅེ།

JUNG WA RANG SAR ZHI WAR THE TSHOM ME
*elements in own place pacified undoubtedly
(i.e. not trouble me)*

Will most certainly cause the elements to be pacified in their own place.

ཡུ་རྒྱན་པ་སྐྱུ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་ཅེ།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་པ་ལྷན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་རྫོབས་ཅེ།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

When the elements, earth, water, fire and air, create obstacles that are dangerous for our insubstantial bodies and threaten to destroy them, we must pray without doubt or uncertainty! For then you, Padma Sambhava, with your champion heros will most certainly cause the elements to be pacified in their own place. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

ལས་སྐང་འཛིགས་པའི་འགྲང་ལ་འགྲིས་པའི་ཚེ།

LAM SANG JIG PAI TRANG LA DRIM PAI TSHE
dangerous frightening narrow passage, defile, etc. on travelling when

When we travel on dangerous tracks and frightening perilous trails

བསད་བྱིར་ཇག་པ་ཚམས་པོས་ཉིན་པ་ནཿ

SAD	KHYER	JAG PAI	CHOM POE	NYEN PA	NA
<i>killed</i>	<i>steal</i>	<i>robber</i>	<i>theft</i>	<i>troubled by</i>	<i>if, when</i>

If we are in danger from murderers, robbers and thieves

ཡིད་གཉིས་ཐེ་ཚམ་མིད་པར་གསོལ་བ་ཐོབཿ

YID NYI	THE TSHOM	ME PAR	SOL WA THOB
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We must pray without doubt or uncertainty!

ཡུ་གྱུན་ཕུག་གྱ་བཞི་ཡི་དགོངས་པར་ལྷ་ནཿ

UR GYAN	CHAG GYA	ZHI	YI	GONG PAR	DAN
<i>Padma Sambhava</i>	<i>mudras</i>	<i>four</i>	<i>of</i>	<i>thought, teaching</i>	<i>have</i>
	<i>(to bring the trouble-makers under his power)</i>				

For then you, Padma Sambhava, with the practice of the four mudras

ཚོ་ར་མི་ཚྛོད་རྩམ་སེམས་བརྒྱག་པར་བྱེདཿ

TSO RA	MI GOD	NGAM SEM	LAG PAR	JE
<i>thief</i>	<i>yeti, wild people</i>	<i>bad, rough mind</i>	<i>destroy</i>	<i>do</i>

Will destroy the thieves, yeti and bad-minded people.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབསཿ

UR GYAN	PAD MA JUNG NAE	LA	SOL WA DEB
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Padma Sambhava of Urgyan we pray to you —

བསམ་པ་ལྷུན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་ཚྛོབསཿ

SAM PA	LHUN GYI DRUB PAR	JIN GYI LOB
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Please bless us that our wishes may be easily fulfilled!

When we travel on dangerous tracks and frightening perilous trails, if we are in danger from murderers, robbers and thieves, we must pray without doubt or uncertainty! For then you, Padma Sambhava, will destroy the thieves, yeti and bad-minded people by the practice of the four mudras. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

གང་ཞིག་ག་ཞིང་མའི་དམག་གིས་མཐའ་བསྐོར་ནསཿ

GANG ZHIG	SHED MAI	MAG	GI	THA KOR	NE
<i>somebody, whoever</i>	<i>thugs, dangerous robbers</i>	<i>armies</i>	<i>by</i>	<i>surrounded</i>	<i>then</i>

If we are surrounded by armies of dangerous thugs and

མཚན་ཆ་རྣམ་པོས་འདེབས་ཤིང་ཉན་པ་ནེ།

THSON CHA NON POE DEB SHING NYEN PA NA
weapons by sharp beating, hit danger if, when

We are in danger of being beaten with sharp weapons

ཡིད་གཉིས་ཐེ་ཚོས་མིད་པར་གསོལ་བ་ཐོབཅེ།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt or uncertainty!

ཡུ་གྱན་ནི་ཇི་ལྟར་དང་ལྷན་པ་ཡིསཅེ།

UR GYAN DOR JEI GUR DANG DAN PA YI
Padma Sambhava vajra tent having by

For then you, Padma Sambhava, with your vajra tent

ག་ཤེད་ས་བྱེད་ཅིང་མཚན་ཆ་འཐོར་པར་འགྲུརཅེ།

SHED MA DRED CHING TSHON CHA THOR PAR GYUR
thugs frightened, alarmed,
depressed weapon throw away,
abandon become

Will frighten the thugs and make them throw their weapons away.

ཡུ་གྱན་པ་དྲུ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབསཅེ།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་པ་པ་ལྷན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་རྫོབསཅེ།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

If we are surrounded by dangerous thugs and we are in danger of being beaten by sharp weapons, we must pray without doubt or uncertainty! For then you, Padma Sambhava, will frighten the thugs and make them throw their weapons away with your vajra tent. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

ནས་ཞིག་ཚེ་ཟད་འཆི་བའི་དུས་བྱུང་ཚེ།

NAM ZHIG TSHE ZAD CHI WAI DU JUNG TSHE
when life finish dying time comes when

When our lives are ending and the time of death approaches

གནད་གཅོད་སྤྲུལ་བསྐྱེད་པ་ལྔ་པ་ཉིན་པ་ནེ།

NAD CHOD **DUG NYAL** **DRAG POE** **NYEN PA** **NA**
fatal illness *misery* *by terrible* *troubled* *if, when*
(doctors cannot cure it)

If we are troubled by the terrible sufferings of a fatal illness

ཡིད་གཉིས་ཐེ་ཚོས་མིད་པར་གསོལ་བ་བོད་པེ།

YID NYI **THE TSHOM** **ME PAR** **SOL WA THOB**

We must pray without doubt or uncertainty!

ཡུ་ཤྲི་སྤྲུལ་བ་མཐའ་ཡས་སྤྲུལ་བ་སྟེ།

UR GYAN **NANG WA THA YAE** **TRUL PA** **TE**
Padma Sambhava *Amitabha* *emanation* *so*

For you, Padma Sambhava, are Amitabha's emanation and so

བདེ་བ་ཅན་གྱི་ཞིང་དུ་ངས་པར་སྟེ།

DE WA CHAN **GYI** **ZHING** **DU** **NGE PAR** **KYE**
Sukhavati, 'happy' *of* *realm* *in* *certainly, definitely* *born*

We will certainly be born in the realm of Dewachan.

ཡུ་ཤྲི་པར་འབྲུང་གནས་ལ་གསོལ་བ་འདིབསེ།

UR GYAN **PAD MA JUNG NAE** **LA** **SOL WA DEB**

Padma Sambhava of Urgyan we pray to you —

བསམ་པ་ལྷན་གྱིས་བྱུང་པར་བྱིན་གྱིས་ཆོབསེ།

SAM PA **LHUN GYI DRUB PAR** **JIN GYI LOB**

Please bless us that our wishes may be easily fulfilled!

If, when our lives are ending and the time of death approaches, we are troubled by the terrible sufferings of a fatal illness, we must pray without doubt and uncertainty! For you, Padma Sambhava, are Amitabha's emanation, and so we will certainly be born in the realm of Dewachan. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

སྤྲུལ་ལུས་གཡར་པོ་ཞིག་པའི་བར་དོ་སྟེ།

GYU LU **YAR PO** **ZHIG PAI** **BAR DO** **RU**
temporary body, *borrowed* *destroyed* *intermediate period be-* *in*
mortal form *(from 4 elements)* *tween death and rebirth*

When we enter the bardo after the destruction of our borrowed mortal form

འབྲུལ་སྒྲུང་ཉིང་འབྲུལ་ཆེན་པོས་ཉིན་པ་ནཿ

TRUL NANG
deceptive, confusing
appearances

NYING TRUL
more deceptive, extra
bewildering (i.e. worse
than when we were alive)

CHEN PO
by great

NYEN PA
troubled

NA
if, when

If we are troubled by even more bewildering forms of deceptive appearances

ཡིད་གཉིས་ཐེ་ཚོས་མེད་པར་གསོལ་བ་ཐོབཿ

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt or uncertainty!

ཡུ་གྱན་དུས་གསུམ་མཁུན་པའི་བྱལས་ཇི་ཡིསཿ

UR GYAN
Padma Sambhava

DU
times

SUM
three

KHYEN PAI
knowing

THUG JE
compassion

YI
by

For then you, Padma Sambhava who knows all in the three times, with your compassion will

འབྲུལ་སྒྲུང་རང་སར་གྲོལ་བར་ཐེ་ཚོས་མེདཿ

TRUL NANG
confusing appearances
(of bardo)

RANG
own

SAR
place

DROL WA
liberate

THE TSHOM ME
undoubtedly

Most certainly cause all the confusing appearances to be liberated in their own place.

ཡུ་གྱན་པ་རྒྱ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབསཿ

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་བ་ལྷན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་ཆོབསཿ

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

If we are troubled by even more bewildering forms of deceptive appearances when we enter the bardo after the destruction of our borrowed mortal form, we must pray without doubt or uncertainty! For then you, Padma Sambhava who knows all in the three times, with your compassion will most certainly cause all the confusing appearances to be liberated in their own place. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

གཞན་ཡང་ལས་དང་རྒྱུན་གྱི་དབང་གྱུར་ནི།

ZHAN YANG	LAE	DANG	KYEN	GYI	WANG	GYUR TE
moreover	actions, karma,	and	reasons, situations,	of	power	due to,
	habits		conditions, karmic			developing
			results			(having gone under the power of)

Moreover, if due to the power of karma and conditions

འཁྲུལ་སྒྲུབ་དངོས་པོར་ཞེན་ཅིང་སྤྲུག་བསྐྱེད་ན།

TRUL NANG	NGO POR	ZHEN CHING	DUG NGAL	NA
confusing appearances,	as entities	desiring, wanting,	misery	if
the false experiences of ignorance		attachment		

We suffer because of taking confusing appearances to be real and true in themselves

ཡིད་གཉིས་ཐེ་ཚོས་མེད་པར་གསོལ་བ་ཐོབ།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt or uncertainty!

ཡུ་གྲུན་བདེ་ཆེན་གྱི་ལ་པོའི་ངོ་བོ་སྟེ།

UR GYAN	DE CHAN	GYAL POI	NGO WO	TE
Padma Sambhava	very happy	king	nature	thus, then
	(he is free of all the ignorant confusion that creates sorrow)			

For you, Padma Sambhava, have the nature of the king of great happiness and

འཁྲུལ་སྒྲུབ་སྤྲུག་བསྐྱེད་ཅད་ནས་བཞིག་པར་བྱེད།

TRUL	NANG	DUG NGAL	TSAD	NE	SHIG PAR	JED
confusing	appearances	misery	root, (i.e. totally)	from	destroy	do

Will totally destroy the misery of confusing appearances.

ཡུ་གྲུན་པརྒྱ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་བ་ལྷན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་ཁྱོད་ལ།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

Moreover, if due to the power of karma and conditions we suffer because of taking confusing appearances to be real and true in themselves, we must pray without doubt or uncertainty! For you, Padma Sambhava, have the nature of the king of great happiness and will totally destroy the misery of confusing appearances. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

འགོ་དྲུག་སྟུག་བསྐལ་ཆེན་པོས་ཉིན་བ་དང་།

DRO DRUG DUG NGAL CHEN POE NYEN PA DANG
beings in six realms misery by great troubled and

When the beings in the six realms are troubled by great misery and

ཁྱད་པར་བོད་ཀྱི་ཇི་འབངས་སྟུག་བསྐལ་ན་།

KHYAD PAR BOE KYI JE BANG DUG NGAL NA
especially Tibet of king subjects misery when

Especially when the king and people of Tibet are suffering³¹

ཡིད་གཉིས་ཐེ་ཚོས་མེད་པར་གསོལ་བ་ཐོབ་།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt and uncertainty!

དད་གུས་མོས་པས་གདུང་བས་གསོལ་འདེབས་ན་།

DAE GU MOE PAE DUNG WAE SOL DEB NA
faith respect with devotion with real love and pray if, when
deep feeling

For if we pray with genuine loving faith and devotion

ཡུ་རྫོན་ཐུགས་རྗེས་འཕོ་གུར་མེད་པར་གཟིགས་།

UR GYAN THUG JE PHO GYUR ME PAR ZIG
Padma Sambhava compassion unchanging, constant looks, sees and acts

You, Padma Sambhava, will look on us all with your constant compassion.

ཡུ་རྫོན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་པ་ལྷན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་ཆོབས་།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

³¹ Alternative for non-Tibetans:

ཁྱད་པར་བདག་སོགས་ཇི་འབངས་སྟུག་བསྐལ་ན་།

KHYAD PAR DAG SOG JE BANG DUG NGAL NA
especially we king subject misery if, when

Especially when our own rulers and people are suffering

When the beings in the six realms are troubled by great misery and especially when the king and people of Tibet are suffering, we must pray without doubt or uncertainty! For if we pray with genuine loving faith and devotion you, Padma Sambhava, will look on us all with your constant compassion. Padma Sambhava or Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

ཞེས་གསུངས་དེ། ལྷ་སྤྲུལ་ལ་ཐུགས་བརྩི་བར་དགོངས་དེ་ཡིད་བཞིན་ཞོར་བུ་ལྷ་བུའི་མན་ངག་
བཅུ་གསུམ་གནང་ངོ། དེ་ནས་ལྷ་སྤྲུལ་གྱིས་གུས་པས་ཐུག་དང་སྐོར་བ་བྱས། ལུ་ཅུ་ལྷ་གྱུན་
གྱི་ཡུལ་དུ་ཞལ་གཟིགས་ནས་ཉི་ཟེང་ལ་བཅིབས་ནས་བཞུད་དོ།

Thus the guru held the Prince with his great compassion and taught him the thirteen instructions³² which are like a wish-fulfilling jewel. Then, with great devotion, the Prince made prostrations and circumambulated the guru. The Guru looked towards the land of Urgyan and then departed rising on the sun's rays.

ལྷ་སྤྲུལ་སྤྱི་བཙན་པོས་ཉན་མོངས་རང་གྲོལ་གྱི་མན་ངག་དང་། ཡིད་བཞིན་ཞོར་བུ་ལྷ་བུའི་
མན་ངག་བཅུ་གསུམ་ཞལ་ཆེམས་དང་བཅས་པ་མང་ཡུལ་གྱི་བྲག་རིན་ཆེན་སྤུངས་པ་འདྲ་བ་ལ་
གདེར་བྱ་སྤྲུལ། གདེར་བདག་བསའི་ལྷ་མོ་མཆེད་བཞི་ལ་བཙོལ་ལོ། ནམ་ཞིག་དུས་ཀྱི་ཐ་ས་ལ།
ང་ཡི་གདུང་བརྒྱུད་སྤྲུག་པའི་དུས། རེ་བོ་བཀྲ་བཟང་ཤར་འདབས་ནས། ལས་ཅན་སྐྱེས་བུ་
བྱང་བའི་ཆོ། དེ་ཆོ་དེ་ཡིས་རྟེན་གྲུར་ནས། བདག་གི་གདུང་བརྒྱུད་སྐྱོབ་པར་ཤོག།

Prince Mu-Khri bTsan-Po hid the Nyon-Mongs Rang-Grol-Gyi Man-Ngag, the Yid-bZhin Nor-Bu lTa-Bu'i Mang-Ngag and the rest of the thirteen testaments he had received from the Guru in the rock mountain shaped like a heap of jewels in Mang Yul. They were entrusted to the Treasure Guardian four sisters, the bSe'i-lHa-Mo. "Some-time later, at the end of time,³³ when difficulties develop for my royal descendants, fortunate beings³⁴ will appear who will take these treasures from the east side of Ri-Bo bKra-bZang. May my descendants be protected!" Thus the Prince prayed.

Samatha. ཅེས་གསུངས་སོ། སྤྲུལ་བུ།

ལྷ་སྤྲུལ་སྤྱི་བཙན་པོའི་ཞལ་ནས། ང་ཡི་བྱ་འཕངས་དང་གུས་ལྡན་པ་ནམས། ལྷ་མ་སྐྱུ་
གསུམ་གྱི་གསོལ་འདེབས་དེ་སྐྱབས་ལྷ་མ་དན་དུས་གསོལ་བ་ཐོབ། ཡབ་རྒུལ་པོ་ལ་གསུངས་
པ་དེ་སྤོང་བྲག་པོའི་དུས་སྤྲུག་གསོལ་བ་ཐོབ། རེ་བོ་མཆོ་རྒྱལ་ལ་གསུངས་པ་དེ་ཐོ་རངས་རྒྱས་

³² These bSam-Pa lHun-Grub prayers and some sadhanas connected with them.
³³ i.e. At the end of the period of the Buddha's doctrines.
³⁴ i.e. bZang-Po Grags-Pa and Rig-'Dzin rGod-lDem.
Prince Mutri Tsanpo's Lament and the Guru's Reply 241

པའི་དུས་སྤུ་གསོལ་བ་ཐོབ། དག་སྒོང་ནམ་མཁའི་སྒྲིང་པོ་ལ་གསུངས་པ་དེ་ནམ་ལངས་ཞི་བའི་
 དུས་སྤུ་གསོལ་བ་ཐོབ། ལྷ་ནམ་དོ་ཇི་བདུད་འཛམས་ལ་གསུངས་པ་དེ་དགོངས་མོ་དབང་གི་
 དུས་སྤུ་གསོལ་བ་ཐོབ། ལྷ་སྤུ་སྤུ་བྱི་བཙན་པོ་ལ་གསུངས་པ་དེ་ནམ་གུང་སྤུ་པའི་སྤུ་ག་ལ་
 གསོལ་བ་ཐོབ། བྱ་གུང་ཐང་རྒྱལ་པོ་ལ་གསུངས་པ་དེ་ཉིན་གུང་བྲེལ་བསྐྱོངས་ལ་གསོལ་བ་
 ཐོབ། སྤྱིར་སྤུ་ག་བསྐྱེད་གྱིས་ཉིན་དུས་གསོལ་བ་ཐོབ། བདག་རྒྱལ་པའི་གདུང་བརྒྱད་མ་ནོར་
 ཞིང་། ཆོས་རྒྱལ་བཞིན་སྤྱོད་པའི་ལས་ཅན་ལ། སྤྱིར་སངས་རྒྱས་ཐམས་ཅད་བཀའ་དྲིན་ཆེ་
 སྤོས་གྲུ་དྲེའི་བཀའ་དྲིན་བསམ་མི་ཁབ་། བདག་ཆོས་ཀྱིང་རྒྱལ་པའི་ངག་ལ་ཉོན་། དུས་རྒྱུན་
 དུ་མོས་བས་གསོལ་བ་ཐོབ། ཅེས་གསུངས་ཏེ།

Prince Mu-Khri bTsan-Po'i said, "My sons and subjects and all who have faith and devotion, you must recite the 'Prayer to the The Three Kaya Guru' when you remember the Guru who protects you. The prayer taught at the request of my father Khri-Srong lDeu-bTsan should be recited in the evening³⁵, the time of destruction. The prayer taught at the request of the Lady Ye-Shes mTsho-rGyal should be recited before dawn³⁶, the time of increase. The prayer taught at the request of dGe-sLong Nam-mKha'i sNying-Po should be recited in the early morning, the time of pacification. The prayer taught at the request of sNa-Nam rDo-rJe bDud-'joms should be recited at sunset, the time of dominance. The prayer taught at the request of Prince Mu-Khri bTsan-Po'i should be recited in the darkness of the night. The prayer taught for the sake of my son (i.e. descendants), the Gung-Thang rGyal-Po, should be recited at the rest time at noon. In general one should pray whenever one is afflicted by miseries.

Those of my royal descendants who do not err³⁷, are fortunate, and act according to the dharma, will enjoy the great kindness of all the buddhas in general and especially the inconceivable kindness of Padma Sambhava. I am the king who protects the dharma. Listen to these words of mine, and pray unceasingly with devotion."

³⁵ 7 - 8 pm

³⁶ From the time of the first cock crow.

³⁷ i.e Keep their family and conduct pure.

གུང་ཐང་གྲུལ་པོ་ལ་གསུངས་པའི་གསོལ་འདེབས་བསམ་པ་ལྷན་གྲུབ་མ་ཞེས་བྱ་བ་འདི་ནི་ལྷ་
 སྲས་མུ་ཁྲི་བཙན་པོས་རུ་ལག་གྲུང་གི་ལྷ་ཁང་དུ་སྤྲས་སོང་། གཏེར་བདག་ལྷ་མོ་དེའུ་ཞེན་མ་ལ་
 བཙེལ་ལོང་། སྤྲུལ་ཐུང་། ཐུང་ཐུང་། ས་མ་ཡེ། གྲི གྲི གྲི།

This prayer called 'bSam-Pa lHun-Grub-Ma', 'The Effortless Fulfilment of Wishes', which was taught for the sake of the Gung-Thang rGyal-Po was hidden by Prince Mu-Khri bTsan-Po at the temple of Ru-Lag-rGyang. It was entrusted to the treasure guardian called lHa-Mo Dre'u Zhon-Ma.

Samata. Tha. Tha. Tha. Vows. Seal. Seal. Seal.

རྒྱ་མོ་སྟག་གི་ཡོ་རུ་ལག་གྲུང་གི་ལྷ་ཁང་ནས་སྤྲུལ་སྤྲུལ་བཟང་པོ་གྲགས་པས་གཏེར་ནས་བཏོན་དེ་
 རིག་འཛིན་གྲོང་གི་ལྷེས་ཐུ་ཅན་ལ་གཏད་པ་རིག་འཛིན་ཆེན་པོས་ཤོག་སེར་ལས་བསྐྱར་བའོ།

གཏེར་གྲུ་། སྤྲས་གྲུ་། ཟབ་གྲུ་། རྩོམ་།

ཤོག་སེར་བུ་ཡིག་གི་གྲན་ལས་ཤུམ།

In the water male tiger year sPrul-sKu bZang-Po Grags-Pa took out this treasure from the temple of Ru-Lag rGyang and entrusted it to Rig-'Dzin rGod-Kyi lDem-'Phru-Chan who wrote it out fully from the brief yellow paper (Shog-Ser) version.

Treasure seal. Secret seal. Deep seal. Ultimate.

This was copied from the second recension of the yellow paper version.

ADDITIONAL PRAYERS

SEVEN LINE PRAYER

ཧུང་ ཡུ་གྲ་ཡུལ་གྱི་རུབ་བྱང་མཚམས་༥

HUNG	UR GYAN	YUL	GYI	NUB	JANG	TSHAM
vocative, bija of Padma Sambhava and symbol of five jnana	Odiyana, the dakini's land near the Sind doab	country	of	north-west		border, corner

Hung. In the north-west corner of the land of Urgan,

པདྨ་གི་སར་སྣང་པོ་ལ་༥

PE MA	GE SAR	DONG PO	LA
lotus	stamen	stem	on

Upon the stem and stamen of a lotus,

ཡ་མཚན་མཚན་གྱི་དངོས་གྲུབ་བརྟེན་༥

YAM TSHAN	CHOG GI	NGO DRUB	NYE
marvellous, wonderful	supreme (i.e. buddhahood)	siddhis, attainment	gained, have

Are you who have the marvellous supreme accomplishment.

པདྨ་འབྲུང་གནས་ཞེས་སྲུ་བྲགས་༥

PE MA JUNG NAE	ZHE	SU	DRAG
Padma Sambhava, Guru Rinpoche, Lotus Born	called	as	famous

Padma Sambhava of great renown,

འཁོར་དུ་མཁའ་འགྲོ་མང་པོས་བསྐོར་༥

KHOR	DU	KHAN DRO	MANG PO	KOR
retinue	as	dakinis, goddesses	by many	surrounded

With your retinue of many dakinis around you.

ཟིན་ཀྱི་ཇེས་སྲུ་བདག་སྐྱབ་ཀྱིས་༥

KHYE	KYI JE SU	DAG	DRUB	KYI
you	following after, emulating	I	practice	by

Following and relying on you, I do your practice, therefore,

བྱིན་གྱིས་བརྒྱབ་བྱིན་གཤེགས་སྲུ་གསོལ་༥

JIN GYI LAB	CHIR	SHEG	SU SOL
blessing	in order to	come	please

In order to grant your blessing, please come here!

གུ་ཐུ་བན་མི་དྲི་སྒྲོལ་

GU RU PE MA SID DHI HUNG
Guru, master Padma Sambhava attainment grant!

Guru Padma Sambhava grant me the accomplishment of buddhahood!

Hung. In the north-west corner of the land of Urgyan, upon the stem and stamen of a lotus, are you who have the marvellous supreme accomplishment, Padma Sambhava of great renown, with your retinue of many dakinis around you. Following and relying on you, I do your practice, therefore, in order to grant your blessing, please come here!

Guru Padma Sambhava grant me the accomplishment of buddhahood!

གསོལ་འདིབས་བར་ཆད་ལས་སེལ་ནི།

THE BARCHED LAMSEL PRAYER:

THE PRAYER WHICH IMMEDIATELY REMOVES ALL OBSTACLES

ཨོཾ་ཨཱ་ཀཱ་ཧཱ། གླ་མ་ལ་གསོལ་བ་འདིབས།

OM	AH	HUNG	LA MA	LA	SOL WA DEB
<i>body,</i>	<i>speech,</i>	<i>mind,</i>	<i>Guru</i>	<i>to</i>	<i>pray</i>
<i>nirmanakaya</i>	<i>sambhogakaya</i>	<i>dharmakaya</i>			

Om. Aa. Hung. Guru, we pray to you.

གླ་མ་ཆོས་ཀྱི་སྐུ་ལ་གསོལ་བ་འདིབས།

LA MA	CHO KYI KU	LA	SOL WA DEB
<i>Guru</i>	<i>dharmakaya</i>	<i>to</i>	<i>pray</i>

Dharmakaya Guru, we pray to you.

གླ་མ་ལ་གསོལ་བ་འདིབས།

LA MA	LA	SOL WA DEB
<i>Guru</i>	<i>to</i>	<i>pray</i>

Guru, we pray to you.

གླ་མ་ལོངས་སྤྱད་ཆོགས་པའི་སྐུ་ལ་གསོལ་བ་འདིབས།

LA MA	LONG CHO DZOG PAI KU	LA	SOL WA DEB
<i>Guru</i>	<i>sambhogakaya</i>	<i>to</i>	<i>pray</i>

Sambhogakaya Guru, we pray to you.

གླ་མ་ལ་གསོལ་བ་འདིབས།

LA MA	LA	SOL WA DEB
<i>Guru</i>	<i>to</i>	<i>pray</i>

Guru, we pray to you.

གླ་མ་སྐུ་ལ་པའི་སྐུ་ལ་གསོལ་བ་འདིབས།

LA MA	TRUL PAI KU	LA	SOL WA DEB
<i>Guru</i>	<i>nirmanakaya</i>	<i>to</i>	<i>pray</i>

Nirmanakaya Guru, we pray to you.

གླ་མ་ལ་གསོལ་བ་འདིབས།

LA MA	LA	SOL WA DEB
<i>Guru</i>	<i>to</i>	<i>pray</i>

Guru, we pray to you.

མི་མཐུན་ཀྱིན་དང་བར་ཆད་སོལ་མེད།

MI THUN	KYEN	DANG	BAR CHAD	SOL
<i>difficult</i>	<i>situations,</i>	<i>and</i>	<i>obstacles,</i>	<i>clear</i>
	<i>circumstances</i>		<i>interruptions</i>	

Please clear away all obstacles and difficult circumstances.

ཁྱེ་མ་ལ་གསོལ་བ་འདེབས་མེད།

LA MA	LA	SOL WA DEB
<i>Guru</i>	<i>to</i>	<i>pray</i>

Guru, we pray to you.

མཆོག་ཐུན་མོང་གཉིས་ཀྱི་དངོས་གྲུབ་སྤུལ་དུ་གསོལ་མེད།

CHOG	THUN MONG	NYI	KYI	NGO DRUB	TSAL	DU SOL
<i>supreme</i>	<i>general</i>	<i>both</i>	<i>of</i>	<i>attainments</i>	<i>grant</i>	<i>please</i>

Please grant us both supreme and general accomplishments.

Om. Aa. Hung. Guru, we pray to you. Dharmakaya Guru, we pray to you. Guru, we pray to you. Sambhogakaya Guru, we pray to you. Guru, we pray to you. Nirmanakaya Guru, we pray to you. Guru, we pray to you. Please clear away all obstacles and difficult circumstances. Guru, we pray to you. Please grant us both supreme and general accomplishments.

ཁྱེ་མ་གསང་འདུས་ལས་སོ།།

(These first lines given above come from the bLa-Ma gSang-'Dus.)

ཨོཾ་	ཨཱ་མུཿ	ཧཱུཿ
OM	AA	HUNG
<i>body,</i>	<i>speech,</i>	<i>mind,</i>
<i>nirmanakaya</i>	<i>sambhogakaya</i>	<i>dharmakaya</i>

Om. Aa. Hung.

ཆོས་སྐྱེས་ལ་མཐུན་པ་མཐུན་པ་གསོལ་བ་འདེབས་མེད།

CHO KU	NANG WA THA YAE	LA	SOL WA DEB
<i>dharmakaya</i>	<i>Amitabha,</i>	<i>to</i>	<i>pray</i>
	<i>Limitless Light</i>		

Dharmakaya Amitabha, we pray to you.

ཡོངས་སྐྱེས་ཐུགས་རྒྱུ་ཆེན་པོ་ལ་གསོལ་བ་འདེབས་མེད།

LONG KU	THUG JE CHEN PO	LA	SOL WA DEB
<i>sambhogakaya</i>	<i>Avalokitesvara, Chenresig,</i>	<i>to</i>	<i>pray</i>
	<i>Great Compassion</i>		

Sambhogakaya Avalokitesvara, we pray to you.

སྐྱལ་སྐྱུ་བདྲ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

TRUL KU PAD MA JUNG NAE LA SOL WA DEB
nirmanakaya Padma Sambhava to pray

Nirmanakaya Padma Sambhava, we pray to you.

བདག་གི་ཁྱ་མ་ངོ་མཚར་སྐྱལ་པའི་སྐྱུ།

DAG GI LA MA NGO TSHAR TRUL PAI KU
my Guru wonderful nirmanakaya, emanation
(Padma Sambhava)

You, my Guru, are the wonderful emanation.

བྱ་གར་ཡུལ་དུ་སྐྱུ་འབྲུངས་ཐོས་བསམ་མཛད།

GYA GAR YUL DU KU TRUNG THO SAM DZAE
India country in born hearing reflecting did
(i.e. Odiyana) (i.e. studied and practised)

Born in the land of India, you studied and practised there then

བོད་ཡུལ་དབུས་སུ་ཞལ་བྱོན་དྲིགས་བ་བདུལ།

BOE YUL WU SU ZHA JON DREG PA TUL
Tibet centre in came rough local gods tamed

Came to the centre of Tibet and tamed the arrogant local gods.

ཡུ་རྫོང་ཡུལ་དུ་སྐྱུ་བཞུགས་འགོ་དོན་མཛད།

UR GYAN YUL DU KU ZHUG DRO DON DZAD
Odiyana country in stayed being benefit did, made

You stayed in the land of Urgyan and acted for the sake of beings.

Om. Aa. Hung. Dharmakaya Amitabha, we pray to you. Sambhogakaya Avalokitesvara, we pray to you. Nirmanakaya Padma Sambhava, we pray to you. You, my Guru, are the wonderful emanation. Born in the land of India you studied and practised there, then came to the centre of Tibet and tamed the arrogant local gods. You stayed in the land of Urgyan and acted for the sake of beings.

སྐྱུ་ཡི་ངོ་མཚར་མཐོང་བའི་ཆེ།

KU YI NGO TSHAR THONG WAI TSHE
body wonderful see when

When we see your wonderful form

གཡས་བ་རལ་གྱི་དྲི་ཕྱག་བྱ་མཛད།

YAE PA RAL TRI CHAG GYA DZAD
right hand sword mudra doing

Your right hand shows the sword mudra and

གཡོན་པ་འགྲུགས་པའི་བྱ་གྲྭ་སྒྲུ་མཛད་ཅེས་།

YON PA GUG PAI CHAG GYA DZAD
left summoning mudra doing

Your left hand shows the summoning mudra.

ཞལ་བབྲང་མཆི་གཅིགས་བྱེད་ལ་གཟེགས་ཅེས་།

ZHAL DRANG CHE TSIG GYEN LA ZIG
face open, smiling teeth bared, showing up to look (at sky)

Your smiling face displays your teeth and you gaze upwards,

རྒྱལ་བའི་གདུང་འཛིན་འགྲོ་བའི་མགོན་ཅེས་།

GYAL WAI DUNG DZIN DRO WAI GON
jinās' lineage holder beings lord, benefactor

You, the benefactor of beings who holds the jinas' lineage.

When we see your wonderful form your right hand shows the sword mudra and your left hand shows the summoning mudra. Your smiling face displays your teeth and you gaze upwards, you, the benefactor of beings who holds the jinas' lineage.

བྱ་གས་ཇེས་བདག་ལ་བྱིན་གྱིས་ཆོ་བས་།

THUG JE DAG LA JIN GYI LOB
with compassion me to bless!

With your compassion please bless us!

བཙུ་བས་བདག་སོགས་ལས་སྡོ་བློངས་།

TSE WAE DAG SOG LAM NA DRONG
with love and compassion we lead out (from samsara)

Lead us to salvation with your loving care!

དགོངས་པས་བདག་ལ་དངོས་གྲུབ་སྦྱངས་།

GONG PAE DAG LA NGO DRUB TSOL
by your acuity, presence me to attainments grant

Grant us accomplishments with your presence!

རྒྱས་པས་བདག་སོགས་བར་ཆད་སོལ་།

NU PAE DAG SOG BAR CHAD SOL
by your power our obstacles remove, dispel

Remove our obstacles with your power!

བྱི་ཡི་བར་ཆད་བྱི་རུ་སོལ།

CHI YI	BAR CHAD	CHI RU	SOL
<i>outer</i>	<i>obstacles</i>	<i>outside</i>	<i>clear</i>

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ།

NANG GI	BAR CHAD	NANG DU	SOL
<i>inner</i>	<i>obstacles</i>	<i>inside</i>	<i>clear</i>

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ།

SANG WAI	BAR CHAD	YING	SU	SOL
<i>secret, subtle</i>	<i>obstacles</i>	<i>space</i>	<i>in</i>	<i>clear</i>

Resolve subtle obstacles in emptiness!

གུ་ཤ་པས་ཕྱག་འཚལ་སྐྱབས་སུ་མཆི།

GU PAE	CHAG TSHAL	KYAB	SU	CHI
<i>with devotion</i>	<i>prostrate</i>	<i>refuge</i>	<i>for</i>	<i>go</i>

We prostrate to you with devotion and take refuge.

ཨོ་ཨྲ་ཧྲཱི་བཙྰ་གུ་པདྨ་སེརྩི་རྩི།

OM	AA	HUNG	BEN ZA	GU RU	PE MA	SID DHI	HUNG
<i>body,</i>		<i>speech,</i>	<i>mind,</i>	<i>vajra,</i>	<i>master</i>	<i>Padma</i>	<i>attainments give</i>
<i>nirmana-</i>		<i>sambhoga-</i>	<i>dharmā-</i>	<i>indestruct-</i>		<i>Sambhava</i>	
<i>kaya</i>		<i>kaya</i>	<i>kaya</i>	<i>ible</i>			

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

དམ་ཚཱ་རིན་ཆེན་གསན་པའི་ཆེ།

DAM	CHO	RIN CHEN	SAN PAI	TSHE
<i>holy, sacred</i>	<i>dharmā</i>	<i>precious</i>	<i>heard, studied</i>	<i>when</i>

When you studied the precious holy dharma

སྐུ་གསལ་འོད་ཟེར་མདངས་དང་ལྡན།

KU SAL WOE DZER DANG DANG DAN
body shining light rays radiance having

Your body was shining and radiant with rays of light.

ཕྱག་གཡམས་ཟེ་ལྷོད་ཐོག་གས་བས་བསྐྱམས།

CHAG YAE DE NOD LEG BAM NAM
hand right pitaka (chatur pitaka) volumes holding

Your right hand held the volumes of the Buddha's teachings

གཡོན་བས་ཕུར་བས་ཕུ་དྲི་བསྐྱམས།

YON PAE PHUR PAE PU TI NAM
left a volume on Vajrakila holding

Your left hand held the text of Vajrakila.

ཟབ་མིའི་ཆོས་རྣམས་ཐུགས་སུ་ཐུད།

ZAB MOI CHO NAM THUG SU CHUD
profound doctrines mind in put

You fully comprehended the profound doctrines,

ཡང་ལེ་ཤོད་ཀྱི་བནྟ་ཏ།

YANG LE SHO KYI PAN DI TA
name of a cave in Nepal of pandit, scholar.

You the scholar of Yangle Sho.

When you studied the precious holy dharma your body was shining and radiant with rays of light. Your right hand held the volumes of the Buddha's teachings and your left hand held the text of Vajrakila. You fully comprehended the profound doctrines, you, the scholar of Yangle Sho.

ཐུགས་རྗེས་བདག་ལ་བྱིན་གྱིས་ཆོ་བས།

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བཅེ་བས་བདག་སོགས་ལམ་སྐྱོད་ངས།

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དགོངས་བས་བདག་ལ་དངོས་གྲུབ་སྦྱེལ།

GONG PAE DAG LA NGO DRUB TSOL

Grant us accomplishments with your presence!

ནུས་བས་བདག་སོགས་བར་ཆད་སོལ།

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

ཐྱི་ཡི་བར་ཆད་ཐྱི་རུ་སོལ།

CHI YI BAR CHAD CHI RU SOL

outer obstacles outside clear

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ།

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གུས་བས་ཐུག་འཚལ་སྐྱབས་སུ་མཆི།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོ་ཨྲ་ཞུ་བྱེད་བཅོམ་གྱི་རུ་བླ་སྤྱི་རྩེ།

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

དམ་ཅན་དམ་ལ་བདགས་བའི་ཆེ།

DAM CHAN DAM LA TAG PAI TSHE

vow-keepers vows in, under put when

When you put the local gods under vow

དྲི་མེ་གནས་མཚན་ཉམས་རེ་དགའ་མེ

DRI ME	NAE	CHOG	NYAM	RE GA
<i>stainless</i>	<i>place</i>	<i>holy, excellent</i>	<i>feeling</i>	<i>very happy</i>

You were at the joyous stainless holy place

གྱ་གར་བོད་ཡུལ་ས་མཚན་སུ་

GYA GAR	BOE	YUL	SA TSHAM	SU
<i>India</i>	<i>Tibet</i>	<i>country</i>	<i>border</i>	<i>at</i>
		<i>(i.e. Nepal)</i>		

On the border of India and Tibet

བྱིན་གྱིས་བརྒྱབས་ནས་བྱོན་པའི་ཆེ་

JIN GYI LAB	NE	JON PAI	TSHE
<i>blessed</i>	<i>then</i>	<i>come</i>	<i>when</i>
		<i>(to Tibet)</i>	

Which you blessed before coming to north.

When you put the local gods under vow you were at the joyous stainless holy place on the border of India and Tibet which you blessed before coming north.

དྲི་བསྐྱང་སྣོམ་ངད་ལྗན་པའི་རི་

DRI	SUNG	POE NGAD	DAN PAI	RI
<i>smell</i>	<i>good fragrance</i>	<i>powerful scent</i>	<i>having</i>	<i>hill</i>

At that hill fragrant with sweet scents

མེ་དོག་བདེ་དགུན་ཡང་སྐྱེ་

ME TOG	PAD MA	GUN	YANG	KYE
<i>flower</i>	<i>lotus</i>	<i>winter</i>	<i>also</i>	<i>blossom</i>

The lotus flowers blossom even in winter, there at

ཆུ་མིག་བྱང་ཆུབ་བདུན་ཅིའི་ཆུ་

CHU MIG	JANG CHUB	DUD TSI	CHU
<i>spring</i>	<i>bodhi, enlightenment</i>	<i>amrita, liberating elixir</i>	<i>water</i>
	<i>(name of the spring)</i>		

That spring with the elixir water of enlightenment, the

བདེ་ལྗན་དེ་ཡི་གནས་མཚན་དུ་

DE DAN	DE YI	NAE	CHOG	TU
<i>happiness</i>	<i>that</i>	<i>place</i>	<i>excellent</i>	<i>at</i>

Most excellent place of happiness.

On that hill fragrant with sweet scents the lotus flowers blossom even in winter at the spring with the elixir water of enlightenment, most excellent place of happiness.

སྐྱེས་མཚོག་ཚུལ་བཟང་ཚོས་གོས་གསོལ་མཆོག་

KYE CHOG TSHUL ZANG CHO GO SOL
superior being, system good dharma robes wearing
exalted one (i.e. bhikshu form)

There you appeared in the pure style of a superior one wearing the dharma robes.

ཕྱག་གཡས་འོ་ཧྲི་ཙེ་དབུ་བསྐྱེས་མཆོག་

CHAG YAE DOR JE TSE GU NAM
hand right vajra points nine holding

In your right hand you held a nine-pointed vajra and

གཡོན་པ་རིན་ཆེན་ཟ་མ་དོག་མཆོག་

YON PA RIN CHEN ZA MA TOG
left jewel, precious casket

In your left a precious casket

རྩ་བ་དབུ་ཙེ་སྐྱེས་མཆོག་དབུ་བསྐྱེས་མཆོག་

RAK TA DUD TSI NANG DU TAM
blood liberating elixir inside holding

Containing rakta and liberating elixir.

མཁའ་འགྲོ་དམ་ཅན་དམ་ལ་བདག་མཆོག་

KHAN DRO DAM CHAN DAM LA TAG
dakinis vow-keepers vows in put
(formerly wild local gods)

You put the dakinis and local gods under vow, and

ཡི་དམ་ཞལ་གཟིགས་དངོས་གྲུབ་བརྟེན་མཆོག་

YI DAM ZHAL ZIG NGO DRUB NYE
meditating god face saw attainments gained

Seeing your transforming deity face to face, you gained accomplishment.

There you appeared in the pure style of a superior one wearing the dharma robes. In your right hand you held a nine-pointed vajra and in your left a precious casket containing rakta and liberating elixir. You put the dakinis and local gods under vow, and seeing your transforming deity face to face, you gained accomplishment.

ཐུག་སྐྱེས་བདག་ལ་བྱིན་གྱིས་རྒྱུ་བསྐྱེས་མཆོག་

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བརྩེ་བས་བདག་སོགས་ལས་སྣ་རྟོངས་༖

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དགོངས་པས་བདག་ལ་དངོས་གྲུབ་སྩོལ་༖

GONG PAE DAG LA NGO DRUB TSOL

Grant us accomplishments with your presence!

ནུས་པས་བདག་སོགས་བར་ཆད་སོལ་༖

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

ཇི་ཡི་བར་ཆད་བྱི་རུ་སོལ་༖

CHI YI BAR CHAD CHI RU SOL

outer obstacles outside clear

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ་༖

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ་༖

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གྲས་པས་ཕྱག་འཚལ་སྐྱབས་སུ་མཆི་༖

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོྲཱ་ཧྲཱ་ཧྲཱ་བདྲ་གྲ་ཐུ་སྐྱེ་སྐྱེ་༖

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

གྱལ་བའི་བསྟན་པ་བརྒྱབ་པའི་ཚེ།

GYAL WAI TAN PA TSUG PAI TSHE
jinās' doctrines start, spread (in Tibet) time

When you were establishing the jinas' doctrines

གཡའ་རིའི་ནགས་ལ་སྐྱབ་པ་མཛད

YA RI NAG LA DRUB PA DZAD
(Yama Long) forest in practice did

You performed practice in the forest of Ya Ri, and

བསྟེན་ཡུར་ནམ་མཁའི་མགོངས་སུ་འཕངས།

NYEN PHUR NAM KHAI THONG SU PHANG
recitation kila, spike sky expanse in throw

Throwing your nyenphur into the sky

རྩི་ཇིའི་བྱག་གྱུས་ཐངས་ཤིང་བསྐྱེལ།

DOR JEI CHAG GYAE LANG SHING DRIL
vajra mudra caught again rolled back and forth

You caught it with the vajra mudra and rolled it between your hands.

When you were establishing the jinas' doctrines, you performed practice in the forest of Ya Ri, and throwing your nyenphur into the sky you caught it with the vajra mudra and rolled it between your hands.

བསྐྱེལ་ཤིང་ཅན་ནགས་སུ་ཕངས།

DRIL ZHING TSAN DAN NAG SU PHANG
rolling a kind of red sandalwood forest into throw

You rolled the phurpa and threw it into the forest of sandalwood

མི་འབར་འབྲུག་ཅིང་མཚོ་ཡང་སྐེམ།

ME BAR TRUG CHING TSHO YANG KEM
fire blazing strongly moving lake also dried

Which burned like an inferno so that even the lake nearby dried up.

སྤྱི་བས་ཀྱི་མུ་སྟེགས་ས་གང་བསྟེགས།

SIB KYI MU TEG SA GANG SEG
shadow side of of tirthikas, places where fully burnt
anti-buddhists their gods stayed

The abodes of the tirthika gods on the dark side of the mountains were burnt right out, and

ཡལ་ནག་པོ་རྩལ་དུ་བརྒྱབ་ཅི།

YAK SHA NAG PO DUL DU LAG
leader of the anti-dharma forces annihilate

Yaksha Nagpo was annihilated.

འབྲམ་གྱི་དོ་མེད་བདུད་ཀྱི་གཤེད་ཅི།

DRAN GYI DO ME DUG KYI SHED
supreme, incomparable demons of destroyer, controller

You are the supreme destroyer of demons.

You rolled the phurpa and threw it into the forest of sandalwood which burned like an inferno so that even the lake nearby dried up. The abodes of the tirthika gods on the dark side of the mountains were burnt right out and Yaksha Nagpo was annihilated. You are the supreme destroyer of demons.

ཐུགས་རྒྱུ་བདག་ལ་བྱིན་གྱིས་སྒོ་བས།

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བསྐྱེ་བས་བདག་སོགས་ལས་སྣ་རྒྱུངས།

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དགོངས་བས་བདག་ལ་དངོས་གྲུབ་སྒྲུབ་ཅི།

GONG PAE DAG LA NGO DRUB TSOL

Grant us accomplishments with your presence!

ནུས་པས་བདག་སོགས་བར་ཆད་སོལ་ཅི།

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

ཕྱི་ཡི་བར་ཆད་ཕྱི་རུ་སོལ་ཅི།

CHI YI BAR CHAD CHI RU SOL
outer obstacles outside clear

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ་ཅི།

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱངས་སུ་སོལ།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གུས་པས་ཕྱག་འཆའ་སྐྱབས་སུ་མཆི།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོ་ཨུ་རྩེ་བློ་བཟླ་གུ་པདྨ་སིདྲི་རྩེ།

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

སྲིན་པོའི་ཁ་གཏོན་མཛད་པའི་ཆེ།

SIN POI KHA NON DZAD PAI TSE
rakshasas, cannibal demons controlling, subduing doing when

When you were subduing the cannibal demons

ཁྱེད་ཅུང་སྐྱེལ་སྐྱའི་ཆ་ལུགས་ཅན།

KHYEU CHUNG TRUL KUI CHA LUG CHAN
young child emanation form, dress, style having

You appeared in the form of a youthful emanation.

ཡ་མཚན་གཟུགས་བཟང་ཁ་དོག་ལགས།

YAM TSHAN ZUG ZANG KHA DOG LEG
wonderful form, shape good colour good

Your physique was absolutely wonderful with an excellent colour,

ཆེས་ལྷིག་དབུ་སྐྱ་སེར་ལ་འཛེར།

TSHEM DRIG WU TRA SER LA TSHER
teeth evenly arranged hair on his head yellow shining

Perfect teeth and shining golden hair.

When you were subduing the cannibal demons you appeared in the form of a youthful emanation. Your physique was absolutely wonderful with an excellent colour, perfect teeth and shining, golden hair.

དགུང་ལོ་བཅུ་དྲུག་ལོན་བའི་ཚུལ་༥

GUNG LO	CHU DRUG	LON PAI	TSHUL
<i>age</i>	<i>sixteen</i>	<i>age</i>	<i>manner</i>

You appeared as a sixteen-year old

རིན་ཆེན་གྱིན་ཆ་སྒྲ་ཚོགས་གསོལ་༥

RIN CHEN	GYAN CHA	NA TSHOG	SOL
<i>jewel</i>	<i>ornaments</i>	<i>various</i>	<i>wearing</i>

Adorned with various jewel ornaments.

ཕྱག་གཡས་འཁར་བའི་ཕུར་བ་བསྐྱམས་༥

CHAG	YAE	KHAR WAI	PHUR PA	NAM
<i>hand</i>	<i>right</i>	<i>bell-metal</i>	<i>kila, spike</i>	<i>holding</i>

Your right hand held a phurpa of bell-metal

བདུད་དང་སྲིན་པོའི་ཁ་གཞོན་མཛད་༥

DUD	DANG	SIN POI	KHA NON	DZAD
<i>mara, demons</i>	<i>and</i>	<i>rakshasas, cannibal demons</i>	<i>subdue</i>	<i>did</i>

With which you subdued the maras and rakshasas.

You appeared as a sixteen year-old adorned with various jewel ornaments. Your right hand held a phurpa of bell-metal with which you subdued the maras and rakshasas.

གཡོན་བ་སིང་ལྗང་ཕུར་བ་བསྐྱམས་༥

YON PA	SENG DENG	PHUR PA	NAM
<i>left</i>	<i>red acacia wood</i>	<i>kila</i>	<i>holding</i>

Your left hand held a phurpa of red acacia

མོས་བའི་བྱ་ལ་བསྐྱུང་སྐྱོབ་མཛད་༥

MOE PAI	BU	LA	SUNG	KYOB	DZED
<i>devoted</i>	<i>sons, disciples</i>	<i>to</i>	<i>guarding</i>	<i>protecting</i>	<i>doing</i>

With which you protected your devoted disciples.

མགུལ་ལ་ལྷགས་ཀྱི་ཕུར་བ་བསྐྱམས་༥

GUL	LA	CHAG KYI	PHUR PA	NAM
<i>neck</i>	<i>at</i>	<i>iron</i>	<i>kila</i>	<i>holding, wearing</i>

You wore an iron phurpa at your neck,

ཡི་དམ་ལྷ་དང་གཉིས་སུ་མེད།

YI DAM LHA DANG NYI SU ME
transforming god and not different

You who are not different from the transforming deity.

གཉིས་མེད་སྤྱལ་སྐུ་འཛམ་གླིང་གུན།

NYI ME TRUL KU DZAM LING GYAN
non-dual emanation world ornament

You the non-dual emanation, the ornament of the world.

Your left hand held a phurpa of red acacia with which you protected your devoted disciples. You wore an iron phurpa at your neck, you who are not different from the transforming deity. You are the non-dual emanation, the ornament of the world.

སྤྱགས་ཇེས་བདག་ལ་བྱིན་གྱིས་ཆོ་བས།

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བཅེ་བས་བདག་སོགས་ལས་སྐྱ་དྲོངས།

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དགོངས་བས་བདག་ལ་དངོས་གྲུབ་སྒྲུལ།

GONG PAE DAG LA NGO DRUB TSOL

Grant us accomplishments with your presence!

ནུས་བས་བདག་སོགས་བར་ཆད་སོལ།

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

བྱི་ཡི་བར་ཆད་བྱི་རུ་སོལ།

CHI YI BAR CHAD CHI RU SOL
outer obstacles outside clear

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ།

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ་མེད།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གུས་པས་ཕྱག་འཚལ་སྐྱབས་སུ་མཆི།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོཾ་ཨུཾ་ཧཱཾ་བཤྭ་གུ་པདྨ་སྒྲིཾ་ཧཱཾ་

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

འདྲི་ཡི་ཡུལ་དུ་དགོངས་པའི་ཚེ།

DRE YI YUL DU GONG PAI TSHE

evil spirits country to consider when

When you turned your attention to the land of evil spirits

མི་དབུང་ཤོད་ཀྱི་ས་གཞི་ལ།

ME PUNG SHOD KYI SA KYI LA

fire mass inside of place to

You entered a place of raging fire

མདའ་གྲུང་གང་གི་མཚོ་ནང་ན།

DA GYANG GANG GI TSHO NANG NA

arrow distance full of lake inside

Which you transformed into a lake an arrow flight wide, and

པདྨའི་སྤྲང་ན་བསིལ་བསིལ་འདྲེ།

PAD MAI TENG NA SIL SIL DRA

lotus on top of very cool as

There on top of a lotus you sat very coolly

པདྨ་ནང་ནས་དགོངས་པ་མཛད།

PAD MAI	NANG NE	GONG PA	DZAD
<i>lotus</i>	<i>inside</i>	<i>meditation</i>	<i>did</i>

Practising meditation within the lotus.

When you turned your attention to the land of evil spirits you entered a place of raging fire. You transformed it into a lake an arrow-flight wide and there, on top of a lotus, you sat very coolly practising meditation within the lotus.

མཚན་ཡང་པདྨ་འབྲུང་གནས་ཞེས།

TSHAN	YANG	PAD MA JUNG NAE	ZHE
<i>name</i>	<i>also</i>	<i>Padma Sambhava</i>	<i>called</i>

Your name then was Padma Jungnae and

ཇོགས་པའི་སངས་རྒྱས་དངོས་སུ་བྱོན།

DZOG PAI	SANG GYE	NGO SU	JON
<i>perfect</i>	<i>Buddha</i>	<i>truly</i>	<i>went to, gained</i>

You truly gained perfect buddhahood,

དེ་འདྲི་སྐྱལ་སྐྱེ་ཡ་མཚན་ཅན།

DEN DRAI	TRUL KU	YAM TSHAN CHAN
<i>like that</i>	<i>emanation</i>	<i>wonderful</i>

You, the wonderful emanation.

Your name then was Padma Jungnae and you really gained perfect buddhahood — you, the wonderful emanation.

ཐུགས་རྗེས་བདག་ལ་བྱིན་གྱིས་ཆོ་བས།

THUG JE	DAG	LA	JIN GYI LOB
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With your compassion please bless us!

བཙུང་པས་བདག་སོགས་ལས་སྐྱོ་དྲོངས།

TSE WAE	DAG SOG LAM NA DRONG
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Lead us to salvation with your loving care!

དགོངས་བས་བདག་ལ་དངོས་གྲུབ་སྦྱེལ།

GONG PAE	DAG LA	NGO DRUB	TSOL
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Grant us accomplishments with your presence!

ནུས་པས་བདག་སོགས་བར་ཆད་སོལ།

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

བྱི་ཡི་བར་ཆད་བྱི་རུ་སོལ།

CHI YI BAR CHAD CHI RU SOL

outer obstacles outside clear

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ།

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གུས་པས་ཐུག་འཚལ་སྐྱབས་སུ་མཆི།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོ་ཨྲཱ་ཧྲཱི་བཛྲ་གུ་པདྨ་སེཾ་ཧྲཱི།

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

བོད་ཀྱི་ཉི་མ་མཛད་བའི་ཚེ།

BOE KYI NYI MA DZAD PAI TSHE

Tibet of sun doing when

(i.e. spreading the light of dharma everywhere)

When like the sun you brought light to the land of Tibet

དད་ལྷན་འགྲོ་བ་འདྲིན་པའི་དབའ་མཆོག་ལྷན་པའི་དབའ་མཆོག་

DAE DAN DRO WA DREN PAI PAL
faithful beings guiding, leading out glory, best onw

You were the supreme guide for the faithful beings and

གང་ལ་གང་འདྲུལ་སྐྱར་བསྐྱར་ནས་ཆོས་ལ་གྲུབ་པའི་དབའ་མཆོག་

GANG LA GANG DUL KUR TAN NE
according to need taming form show then

Showed whatever form was necessary to tame and educate them.

གཙང་ཁ་ལ་ཡི་ལ་ཐོག་ཏུ་

TSANG KHA LA YI LA THOG TU
(place name) pass at the top of

On the pass of Tsang Kha

དབུ་ལྷའི་དགེ་བསྐྱར་བཅའ་ལ་བཏགས་པ་

DRA LHAI GE NYEN DAM LA TAG
name of an old local god in Tibet vows in put, fixed

You put Dralha Genyen under vow.

When like the sun you brought light to the land of Tibet you were the supreme guide for the faithful beings and showed whatever form was necessary to tame and educate them. On the pass of Tsang Kha you put Dralha Genyen under vow.

ཡུལ་ནི་ཆ་བའི་ཆ་ཤོད་ཏུ་

YUL NI TSHA WAI TSHA SHO DU
country (a land on the border Tibet and Nepal) of, in

In the country of Tshawai Tshasho

ལྷ་ཡི་དགེ་བསྐྱར་བྲེགས་པ་ཅན་ཆོས་ལ་གྲུབ་པའི་དབའ་མཆོག་

LHA YI GE NYEN DREG PA CHAN
(name of some local gods)

You put the twenty-one

ཉི་ཤུ་ཅ་གཅིག་དགེ་བསྐྱར་བཅའ་ལ་བཏགས་པ་

NYI SHU TSA CHIG DAM LA TAG
twenty-one vows in put

Lhayi Genyen Dregpachan under vow.

མང་ཡུལ་དེ་ཡི་བྱམས་སྤྱིན་དུ།

MANG YUL DE YE JAM TRIN DU
(district) that of (place) at

At Jamtrin in Mangyul

དག་སྤྱོད་བཞི་ལ་དངོས་གྲུབ་གནང་།

GE LONG ZHI LA NGO DRUB NANG
(four local gods) to samanasiddhi, attainments gave

You gave general attainments to the Gelong Zhi,

ཁྱད་པར་འཕགས་བའི་རིག་འཛིན་མཆོག་།

KHYAE PAR PHAG PAI RIG DZIN CHOG
especially aryas, noble, saintly vidyadhara supreme

You are the especially exalted supreme vidyadhara.

In the country of Tshawai Tshasho you put the twenty-one Lhayi Genyen Dregpachan under vow. At Jamtrin in Mangyul you gave general attainments to the Gelong Zhi, you the especially exalted supreme vidyadhara.

ཐུགས་རྗེས་བདག་ལ་བྱིན་གྱིས་སྒོ་བས།

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བརྩེ་བས་བདག་སོགས་ལས་སྤྱོད་ངས།

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དགོངས་བས་བདག་ལ་དངོས་གྲུབ་སྤྲུལ་།

GONG PAE DAG LA NGO DRUB TSOL

Grant us accomplishments with your presence!

ནུས་བས་བདག་སོགས་བར་ཆད་སོལ།

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

ཐྱི་ཡི་བར་ཆད་ཁྱི་རུ་སོལ།

CHI YI BAR CHAD CHI RU SOL
outer obstacles outside clear

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ།

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གུས་པས་ཐུག་འཚལ་སྐྱབས་སུ་སཆི།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོ་ཨྲ་ཞུ་རྒྱ་བཟླ་གུ་རུ་བསྐྱ་སི་དྲི་ཏུ།

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

དཔལ་མོ་ཐང་གི་དཔལ་ཐང་དུ།

PAL MO THANG GI PAL THANG DU

(name) plain of (village) at

At Palmo Thang village on the plain of Palmo

བདམ་མ་བརྩ་གཉིས་དམ་ལ་བདག་ས།

TAN MA CHU NYI DAM LA TAG

(twelve local goddesses) vows in put

You put the Tanma Chunyi under vow.

བོད་ཡུལ་ཁ་ལའི་ལ་ཐོག་དུ།

BOE YUL KHA LAI LA THOG TU

Tibet (mountain) on

On the mountain of Khala in the land of Tibet

གངས་དཀར་ཤ་མེ་དམ་ལ་བདགས།

GANG KAR SHA ME DAM LA TAG
(local demon) vow in put

You put Gangkar Sha-me under vow.

འདས་ཤོད་ལྷ་བུའི་སྒྲིང་བུང་དུ།

DAM SHOD LHA BUI NYING DRUNG DU
(village) (mountain) beside

At the village of Damshod near Mount Lhabui Nying

ཐང་ལྷ་ཡ་ཞུར་དམ་ལ་བདགས།

THANG LHA YA ZHUR DAM LA TAG
(local mountain god) vows in put

You put Thanglha Yazhur under vow.

At Palmo Thang village on the plain of Palmo you put the Tanma Chunyi under vow.
On the mountain of Khala in the land of Tibet you put Gangkar Sha-me under vow.
At the village of Damshod near Mount Lhabui Nying you put Thanglha Yazhur under vow.

ཆེ་བའི་ལྷ་འདྲེ་ཐམས་ཅད་ཀྱིས།

CHE WAI LHA DRE THAM CHE KYI
great local gods demons all of

Among all the great local gods and demons

ལ་ལས་སློག་གི་སྒྲིང་པོ་བྲལ།

LA LAE SOG GI NYING PO PHUL
by some life essence offered

Some offered their life essence.

ལ་ལས་བསྐྱན་པ་བསྲུང་བར་བྱས།

LA LAE TAN PA SUNG WAR JAE
by some doctrine guard did (i.e. promised to)

Some agreed to guard the doctrine and

ལ་ལས་བྱན་དུ་ཁས་སྒྲུངས་བྱས།

LA LAE DRAN DU KHAE LANG JAE
by some servant as promise did
(to serve the dharma)

Some promised to be your servants,

མཐུ་དང་རྩུ་འབྲུལ་སྟོབས་པོ་ཆེ།

THU DANG DZUN TRUL TOB PO CHE
power, force and miracles strength great

For your power and miracles are very strong.

Among all the great local gods and demons some offered their life essence, some agreed to guard the doctrine and some promised to be your servants, for your power and miracles are very strong.

ཐུགས་རྗེས་བདག་ལ་བྱིན་གྱིས་རྒྱུ་བས།

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བཅེ་པས་བདག་སོགས་ལས་སྐྱ་ངོངས།

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དགོངས་བས་བདག་ལ་དངོས་གྲུབ་སྩུལ།

GONG PAE DAG LA NGO DRUB TSOL

Grant us accomplishments with your presence!

ནུས་པས་བདག་སོགས་བར་ཆད་སོལ།

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

བྱི་ཡི་བར་ཆད་བྱི་རུ་སོལ།

CHI YI BAR CHAD CHI RU SOL
outer obstacles outside clear

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ།

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གུས་པས་ཕྱག་འཆའ་སྐྱབས་སུ་མཆི།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོ་ཨྲཱ་ཧྲཱི་བདྲ་གྲ་ུ་བདྲ་སིདྲེ་ཧྲཱི།

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

དམ་པའི་ཆས་ཀྱི་བསྐྱན་པ་ནི།

DAM PAI CHO KYI TAN PA NI
holy dharma of doctrines

When you raised the victory banner

གྱལ་མཚན་ལྟ་བུར་བཅུགས་པའི་ཆོ།

GYAL TSHAN TA BUR TSUG PAI TSHE
victory banner as put up when

Of the doctrines of the holy dharma

བསམ་ཡས་མ་བཞེངས་ལྷན་གྱིས་བྱ་བ།

SAM YAE MA ZHENG LHUN GYI DRUB
*Samyae Monastery not built effortlessly arising
(i.e. the construction was miraculous)*

You caused Samyae Monastery to arise effortlessly without laborious construction and

གྱལ་པོའི་དགོངས་པ་མཐར་ཐུན་མཛད།

GYAL POI GONG PA THAR CHIN DZED
king's (Trisong Deutsan) wishes, intentions fulfilled

You fulfilled all the king's wishes.

When you raised the victory banner of the doctrines of the holy dharma you caused Samyae Monastery to arise effortlessly without laborious construction and you fulfilled all the king's wishes.

སྐྱེས་མཚན་གསུམ་གྱི་མཚན་ཡང་གསོལ།

KYE CHOG SUM GYI TSHAN YANG SOL
parampurush, superior being three of names also used, had

You were known by the names of your three excellent manifestations:

གཅིག་ནི་པདྨ་འབྲུང་གནས་ཞེས།

CHIG NI PAD MA JUNG NAE ZHE
one Padma Kara called

One was Padma Jungnae,

གཅིག་ནི་པདྨ་སུམ་བུ།

CHIG NI PAD MA SAM BHA VA
one Padma Sambhava

One was Padma Sambhava, and

གཅིག་ནི་མཚན་སྐྱེས་དྲེ་ཆེ་ཞེས།

CHIG NI TSHO KYE DOR JE ZHE
one Sororavajra called

One was Tshokye Dorje.

གསང་མཚན་དྲེ་ཆེ་བྲག་པོ་ཙཱ།

SANG TSHAN DOR JE DRAG PO TSHAL
secret name Vajrarudra

Your secret name was Dorje Dragpo Tsal.

You were known by the names of your three excellent manifestations: Padma Jungnae, Padma Sambhava, and Tshokye Dorje. Your secret name was Dorje Dragpo Tsal.

ཐུགས་རྗེས་བདག་ལ་བྱིན་གྱིས་ཆོ་བས།

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བཙེ་བས་བདག་སོགས་ལམ་སྐྱོང་ངས།

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དགོངས་བས་བདག་ལ་དངོས་གྲུབ་སྩལ།

GONG PAE DAG LA NGO DRUB TSOL

Grant us accomplishments with your presence!

ནུས་པས་བདག་སོགས་བར་ཆད་སོལ།

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

ཐྱི་ཡི་བར་ཆད་ཐྱི་རུ་སོལ།

CHI YI BAR CHAD CHI RU SOL

outer obstacles outside clear

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ།

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གུས་པས་ཕྱག་འཚལ་སྐྱབས་སུ་མཆི།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོ་ཨྲཱ་ཧྲཱི་བཛྲ་གུ་པདྨ་སེདྲི་ཧྲཱི།

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

བསམ་ཡས་མཆིམས་ཕུར་སྐྱབ་བ་མཛད།

SAM YAE CHIM PHUR DRUB PA DZAD

at this cave near Samyae Monastery practice did

You performed practice at Samyae Chimphu, and

ཀྱིན་ངན་བཟླག་ཅིང་དངོས་གྲུབ་གནང་།

KYEN NGAN DOG CHING NGO DRUB NANG
circumstances bad repelling attainments giving

Repelling all bad circumstances you bestowed accomplishments and

ཇི་ཁྱོད་ཐར་པའི་ལམ་ལ་བཀོད་།

JE LON THAR PAI LAM LA KOD
king ministers salvation path on put

Placed the king and ministers on the path of liberation.

གདོན་གཟུགས་བོན་གྱི་བསྟན་པ་བསྡབས་།

DON ZUG BON GYI TAN PA NUB
evil system Bon religion of doctrines finished

You caused the demise of the doctrines of the demonic bon and

ཆོས་སྐུ་དྲི་མེད་རིན་ཆེན་གཏིར་།

CHO KU DRI ME RIN CHEN TER
dharmakaya, actuality stainless jewel, precious treasure

With the precious treasure of the stainless dharmakaya

སྐལ་ལྷན་སངས་རྒྱས་ས་ལ་བཀོད་།

KAL DAN SANG GYE SA LA KOD
fortunate ones buddha's stage on put, establish

You established the fortunate ones in the state of buddhahood.

You performed practice at Samyae Chimphu and repelling all bad circumstances you bestowed accomplishments and placed the king and ministers on the path of liberation. You caused the demise of the doctrines of the demonic bon and with the precious treasure of the stainless dharmakaya you established the fortunate ones in the state of buddhahood.

ཐུགས་ཇེས་བདག་ལ་བྱིན་གྱིས་ཆོ་བས་།

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བཅེ་པས་བདག་སོགས་ལས་སྡོད་ངས་།

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དེ་ནས་ཁྱ་གྲན་ཡུལ་དུ་བྱོན།

DE NE UR GYAN YUL DU JON
then Odiyana country to went

Then you went to the land of Urgyan where

ད་ལྟ་སྲིན་པོའི་ཁ་གནོན་མཛད།

DAN TA SIN POI KHA NON DZAD
now rakshasa, cannibal demons subdue to

Now you tame the cannibal demons.

མི་ནམས་ལྷག་གྲུང་ཡ་མཚན་ཆེ།

MI NAM LHAG GYUR YAM TSHAN CHE
people supremely wonderful great

Supremely wonderful for beings,

སྟོན་པ་མཁའ་བྱུང་ངོ་མཚར་ཅན།

CHOD PA MAD JUNG NGO TSHAR CHAN
conduct amazing tremendous one

You are the marvellous one with the amazing deeds.

མཐུ་དང་རྩུ་ལྷུལ་སྟོབས་པོ་ཆེ།

THU DANG DZU TRUL TOB PO CHE
force and miracles strength great

Your power and miracles are very strong.

Then you went to the land of Urgyan where now you tame the cannibal demons. Supremely wonderful for beings, you are the marvellous one with the amazing deeds. Your power and miracles are very strong.

ཐུགས་རྗེས་བདག་ལ་བྱིན་གྱིས་རྫོབས།

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བཙེ་བས་བདག་སོགས་ལས་སྡོད་ངས།

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དགོངས་བས་བདག་ལ་དངོས་གྲུབ་སྦྱེལ།

GONG PAE DAG LA NGO DRUB TSOL

Grant us accomplishments with your presence!

ནུས་པས་བདག་སོགས་བར་ཆད་སོལ།

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

ཐྱི་ཡི་བར་ཆད་ཐྱི་རུ་སོལ།

CHI YI BAR CHAD CHI RU SOL

outer obstacles outside clear

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ།

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གུས་པས་ཐུག་འཚལ་སྐྱབས་སུ་མཆི།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོ་ཨྲཱ་ཧྲཱི་བཛྲ་གུ་པདྨ་སེདྲི་ཧྲཱི།

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

སྐྱ་གཟུང་ཐུགས་ལྡན་འགྲོ་བ་འདྲིན་པའི་དཔལ།

KU SUNG THUG DAN DRO WA DREN PAI PAL

body, speech, mind, having beings guiding glory, best one
nirmanakaya sambhogakaya dharmakaya

Possessing the three kayas you are the supreme guide for beings.

སྒྲིབ་པ་ཀུན་སྤངས་ཁམས་གསུམ་ས་ལེར་མཁྱེན་ཅེ་

DRIB PA	KUN	JANG	KHAM	SUM	SA LER	KHYEN
obscurations	all	purified	worlds (the desire, form and formless worlds)	three	clearly	know

Having purified all obscurations you know the three worlds clearly, just as they are.

དངོས་གྲུབ་མཆོག་བརྟེན་བདེ་ཆེན་མཆོག་གི་སྐྱེ་

NGO DRUB	CHOG	NYE	DE CHEN	CHOG	GI	KU
siddhi, attainment	supreme	got	joyful	supreme, excellent	of	body, form

Having gained the supreme accomplishments you have the body of supreme happiness.

Possessing the three kayas you are the supreme guide for beings. Having purified all obscurations you know the three worlds clearly, just as they are. Having gained the supreme accomplishment you have the body of supreme happiness.

ཐུགས་རྗེས་བདག་ལ་བྱིན་གྱིས་རྒྱོབ་སེམས་ཅེ་

THUG JE	DAG	LA	JIN GYI LOB
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With your compassion please bless us!

བཅུ་པས་བདག་སོགས་ལས་སྐྱ་དྲོངས་ཅེ་

TSE WAE	DAG SOG	LAM NA DRONG
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Lead us to salvation with your loving care!

དགོངས་བས་བདག་ལ་དངོས་གྲུབ་སྦྱེལ་ཅེ་

GONG PAE	DAG LA	NGO DRUB	TSOL
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Grant us accomplishments with your presence!

ཉུས་པས་བདག་སོགས་བར་ཆད་སོལ་ཅེ་

NU PAE	DAG SOG	BAR CHAD	SOL
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Remove our obstacles with your power!

ཕྱི་ཡི་བར་ཆད་ཕྱི་རུ་སོལ་ཅེ་

CHI YI	BAR CHAD	CHI RU	SOL
outer	obstacles	outside	clear

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་རུ་སོལ་ཅེ་

NANG GI	BAR CHAD	NANG DU	SOL
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Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ་མེད།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གུས་པས་ཕྱག་འཚལ་སྐྱབས་སུ་མཆི།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོཾ་ཨུཾ་ཧཱཾ་བཏུ་བྱ་བ་རྒྱ་མཁེ་རྩི།

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

རང་གི་སྐྱབ་པ་རང་གིས་མཛད་མེད། རྩིས་འཇུག་ཇོ་མོ་མཚོ་གྲུལ་གྱིས་མེད། བྱི་རབས་གང་ཟག་
བརྒྱད་འཛིན་གྱི་བར་ཆད་སེལ་གྱིར་ཞུས་པ་ཡིན་མེད། རྩིས་འཇུག་གང་ཟག་བརྒྱད་འཛིན་ནམས་མེད།
ཉམས་སུ་ཁོང་ལ་གསོལ་བ་ཐོབ་མེད། གསོལ་བ་ཚར་གཅིག་བདུན་པས་ཀྱང་མེད། ཉིན་ཞག་གཅིག་
གི་བར་ཆད་སེལ་མེད། ཅི་བསམས་འགྲུབ་པར་གྱེ་ཚོས་མཛད་མེད། བརྒྱད་འཛིན་དད་ལྡན་ཅིག་དང་
འཕྲད་པར་ཤོག་མེད། སྐྱལ་སྐྱུ་བ་མཁའ་སྐྱུ་ག་པོའི་གདེན་མཛོད་མེད།

ས་ས་ཡཾ། གྲི་གྲི་གྲི།

Padma Sambhava wrote his practices by himself. I, his follower Jo-Mo Ye-Shes mTsho-rGyal requested this prayer in order to dispel the obstacles of the lineage-holders who will come later. The lineage-holding followers must practise and pray. To pray (with this prayer) just once will remove all obstacles for twenty-four hours. All that you wish for will undoubtedly be attained. May this text be found by a faithful lineage-holder.

This is the gTer-Ma treasure of Ba-mKhal sMug-Po (bZang-Po Grags-Pa).

Vows. Seal. Seal. Seal.

ADDITIONAL PRAYERS

ཡུ་རྒྱལ་མེས་འབྲུག་འཁོར་བ་སྦྱང་འདོད་ནམས།

UR GYAN	JE JUG	KHOR WA	PONG	DOD	NAM
<i>Padma Sambhava</i>	<i>followers,</i>	<i>samsara</i>	<i>abandon,</i>	<i>desire to</i>	<i>those</i>
<i>of Urgyan</i>	<i>disciples</i>		<i>discard</i>		

The followers of Padma Sambhava who wish to abandon samsara

དད་གུས་མོས་པས་རྒྱུ་དུ་གསོལ་བ་ཐོབ།

DAE	GUE	MOE PAE	GYUN DU	SOL WA THOB
<i>faith</i>	<i>devotion</i>	<i>with respect</i>	<i>continuously, always</i>	<i>must pray</i>

Must pray continuously with respectful devotion and faith.

ཅེ་གཅིག་གདུང་བའི་དབྱངས་ནི་འདི་ལྷ་མྱེ།

TSE CHIG	DUNG WAI	YANG NI	DI	TA	TE
<i>one-pointed,</i>	<i>loving faith,</i>	<i>melody</i>	<i>this</i>	<i>like</i>	<i>thus</i>
<i>unwavering</i>	<i>yearning</i>				

Using a melody of one-pointed loving devotion,

བྲིའུས་པ་མར་འཁོད་འདའི་གདུང་དབྱངས་ལ།

KHYEUE	PHA MAR	BOE	DRAI	DUNG	YANG	LA
<i>by a child</i>	<i>to parents</i>	<i>calling,</i>	<i>like</i>	<i>longing, true deep</i>	<i>melody</i>	<i>and, with</i>
		<i>entreating</i>		<i>feeling and need, yearning</i>		

With a yearning tone like a child calling to its parents and

ཐི་ལྷོ་སྒྲིང་བུའི་གདངས་ལྷར་སྟན་བ་ཡིས།

PI WAM	LING BUI	DANG	TAR	NYAN PA	YI
<i>lute-like</i>	<i>oboe-like</i>	<i>sound,</i>	<i>as</i>	<i>sweet,</i>	<i>by</i>
<i>intrument</i>	<i>instrument</i>	<i>tone, etc.</i>		<i>pleasing</i>	

A sound that is sweet like the lute and the oboe

ཉིན་མཚན་དུས་དུག་ནམས་སུ་གསོལ་བ་ཐོབ།

NYIN	TSHAN	DU	DRUG	NAM	SU	SOL WA THOB
<i>day</i>	<i>night</i>	<i>times</i>	<i>six</i>	<i>(plural)</i>	<i>in</i>	<i>must pray</i>
<i>(dawn, morning, midday, afternoon, evening and late night)</i>						

You must pray six times during the day and night.

The followers of Padma Sambhava who wish to abandon samsara must pray continuously with respectful devotion and faith. Using a melody of one-pointed loving devotion, with a yearning tone like a child calling to its parents, and a sound which is sweet like the lute and oboe, you must pray six times during the day and night.

ཞེས་གསུངས་སྡོན་གྱི་བྱ་གས་དམ་ཞལ་བཞེས་བཞིན།

ZHE <i>thus (by Padma Sambhava)</i> to	SUNG <i>said</i>	NGON GYI <i>former</i>	THUG DAM <i>vow, commitment</i>	ZHAL ZHE <i>promise</i>	ZHIN <i>according</i>
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In order to arouse you through the vows you promised earlier

བསྐྱེལ་བྱིས་གདུང་ཤུགས་དྲག་པོས་གསོལ་འདེབས་བྱས།

KUL <i>invoke, arouse</i>	CHIR <i>in order to</i>	DUNG SHUG <i>intense feeling</i>	DRAG POE <i>with tremendous</i>	SOL DEB <i>pray</i>	BUR <i>sons</i>
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We, your children, pray with true and intense feeling.

ཀྱེ་མ་བྱ་གས་ཇེས་གཟེགས་ཤིག་མ་དྲ་གུ་སྤ།

KYE MA <i>alas!</i>	THUG JE <i>with compassion</i>	ZIG SHIG <i>look! pay heed!</i>	MA HA GU RU <i>Padma Sambhava</i>
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Alas! O Maha Guru, look on us with compassion!

བྱིན་གྱིས་ཆོབས་ཤིག་ཇེ་བཙུན་ཐོད་འཕྱིང་རྩལ།

JIN GYI LOB SHIG <i>bless us!</i>	JE TSUN <i>saintly</i>	THOD TRENG TSAL <i>name of a form of Padma Sambhava</i>
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Bless us, O Jetsun Thodtreng Tsal!

བར་ཆད་ཀྱན་སེལ་བདུད་འདུལ་དྲག་པོ་རྩལ།

BAR CHAD <i>obstacles</i>	KUN <i>all</i>	SEL <i>dispel</i>	DU DUL DRAG PO TSAL <i>name of a form of Padma Sambhava</i>
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Dispel all obstacles, O Dudul Dragpo Tsal!

དངོས་གྲུབ་མཆོག་སྙེལ་ཡུ་རྒྱན་རིན་པོ་ཆེ།

NGO DRUB <i>siddhis, attainments</i>	CHOG <i>supreme</i>	TSOL <i>grant</i>	UR GYAN RIN PO CHE <i>name of Padma Sambhava</i>
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Grant us the supreme accomplishment, Urgyan Rinpoche!

In order to arouse you through the vows you promised earlier we, your children, pray with true and intense feeling. Alas! O Maha Guru look on us with compassion! Bless us, O Jetsun Thodtreng Tsal! Dispel all obstacles, O Dudul Dragpo Tsal! Grant us the supreme accomplishment, Urgyan Rinpoche!

ད་ལྟ་ཙེད་དུས་ཁྲ་བརྒྱ་སྟིགས་དུས་འདིར།

DAN TA	TSOD	DU	NGAB GYA	NYIG	DU	DIR
<i>now</i>	<i>strife</i>	<i>time</i>	<i>five hundred</i>	<i>debased</i>	<i>age</i>	<i>here</i>

Now in this age of strife, the debased period of the final five hundred years,

འབྲུང་པོས་རྒྱ་དྲུགས་སྐྱེ་བོས་ལོག་པར་འཛེ།

JUNG POE	GYUD	TRUG	KYE WOE	LOG PAR	TSHE
<i>by demons</i>	<i>minds</i>	<i>disturb</i>	<i>by beings</i>	<i>wrongly</i>	<i>injure, cause trouble</i>

The minds of beings are disturbed by demons and they in turn act wrongly to cause harm.

མཐའ་ཡི་དམག་དབུང་ནད་མཚན་སྲ་གེ་སོགས།

THA YI	MAG PUNG	NAD	TSHON	MU GE	SOG
<i>border, outer</i>	<i>armies, i.e. war</i>	<i>sickness</i>	<i>weapons</i>	<i>famine</i>	<i>etc.</i>

Foreign armies, sicknesses, weapons, famine and so on, and

བྱར་དང་སྐལ་ངན་གནོད་པ་ཀུན་ཞི་ཞིང།

JUR	DANG	KAL NGAN	NOD PA	KUN	ZHI ZHING
<i>shameless conduct, and self-disturbance</i>		<i>bad character</i>	<i>troubles, harm</i>	<i>all</i>	<i>pacifying</i>

Self-disturbance and bad traits — all such forms of harm must be pacified!

རྒྱལ་བའི་བསྟན་དང་བྱད་པར་ཐེག་དགུའི་སྟོལ།

GYAL WAI	TAN	DANG	KHYAD PAR	THEG GUI	SOL
<i>Jina's</i>	<i>doctrines</i>	<i>and</i>	<i>especially</i>	<i>nine yana</i>	<i>system</i>

The holders of the Jina's doctrines and especially of the system of the nine yanas

དེ་འཛིན་ཚོགས་ནམས་དར་སྟེན་གྱས་བྱར་ཅིག།

DE	DZIN	TSHOG NAM	DAR	MIN	GYE GYUR	CHIG
<i>that</i>	<i>holders</i>	<i>all</i>	<i>develop</i>	<i>gain full power</i>	<i>increase</i>	<i>must</i>

Must all develop fully and spread and increase!

Now in this age of strife, the debased period of the final five hundred years, the minds of beings are disturbed by demons and they in turn act wrongly to cause harm. Foreign armies, sicknesses, weapons, famine and so on, and self-disturbance and bad traits — all such forms of harm must be pacified! The holders of the Jina's doctrine and especially of the system of the nine yanas must all develop fully and spread and increase!

ཕུན་ཚོགས་བསམ་ཡས་ལྷུན་གྲུབ་པོ་བྲང་གནས།

PHUN TSHOG SAM YAE LHUN DRUB PHO DRANG NAE
Samyae monastery palace place

At the palace of Phuntshog Samyae Lhundrub

པདྨ་འབྲུང་གནས་ལས་རབ་སེམས་སྤྲོད་པ།

PAD MA JUNG NAE LAM ZAB CHOG TON PA
Padma Sambhava path deep supreme taught

Padma Sambhava taught the supreme profound path and

ཐེག་ཆེན་གྲུལ་སྤྱིད་རིན་ཆེན་བདུན་ལྡན་ཆོས།

THEG CHEN GYAL SI RIN CHEN DUN DAN CHOE
mahayana kingdom precious things seven having dharma
(faith, trust, pure morality, charity etc.)

With the mahayana kingdom's dharma possessing the seven precious qualities

ཀླུ་ལྡན་ལས་ཅན་དག་པ་ནས་ལྔ་འཁོར།

KAL DAN LAE CHAN DAG PA NAM NGAI KHOR
fortunate with good karma pure five circle
(the five who requested the prayers given above)

The truly fortunate pure circle of five

འོད་དཀར་གྲུལ་གྱིས་གང་བའི་བྲག་ཤིས་དུས།

WO KAR GYAL GYI GANG WAI TRA SHI DU
light white victory by full auspicious time
(i.e. virtue)

Were filled with the victory of shining virtue at that auspicious time.

དེང་འདིར་བསམ་པ་ལྷུན་གྲུབ་བྲག་ཤིས་ཤོག།

DENG DIR SAM PA LHUN DRUB TRA SHI SHO
now here thoughts effortlessly arising good luck must be

Here and now also may there be the good luck of all our wishes being effortlessly fulfilled.

At the palace of Phuntshog Samye Lhundrub Padma Sambhava taught the supreme profound path and with the mahayana kingdom's dharma possessing the seven precious qualities, the truly fortunate pure circle of five were filled with the victory of shining virtue at that auspicious time. Here and now also may there be the good luck of all our wishes being effortlessly fulfilled.

ཅས་དབང་པོའི་ལྷོས་མཇེད།

[The prayer on the last three pages was written by dBang-Po'i sDe.]

ན་མོ། ཡོན་ཏན་འཛིན་ཏིན་ཁམས་འདི་ཐམས་ཅད་ན་

NA MO	CHOG	CHUI	JIG TEN	KHAM	DI	THAM CHE	NA
<i>salutation</i>	<i>directions</i>	<i>ten</i>	<i>worlds</i>	<i>realms</i>	<i>these</i>	<i>all</i>	<i>in</i>

Salutation! In all the world realms in the ten directions

འདས་དང་མ་བྱོན་ད་ལྟར་བཞུགས་པ་ཡི།

DAE	DANG	MA JON	DAN TAR	ZHUG PA	YI
<i>past</i>	<i>and</i>	<i>future</i>	<i>now</i>	<i>staying</i>	<i>of</i>

In the past, present and future reside

དཀོན་མཆོག་གསུམ་ལ་གུས་པས་ཕྱག་འཚལ་ལོ།

KON CHOG	SUM	LA	GU PAE	CHAG TSHAL LO
<i>jewel</i>	<i>three</i>	<i>to</i>	<i>with devotion</i>	<i>prostrate</i>

The three jewels — we prostrate to them with devotion.

To the Three Jewels who reside in all the world realms in the ten directions throughout the past, present and future, we prostrate with devotion.

ཡུལ་འདུག་སྒྲོས་མེ་དྲོག་མར་མེ་དུ་

AR GHAM	DUG POE	ME TOG	MAR ME	DRI
<i>drinking water</i>	<i>incense</i>	<i>flowers</i>	<i>butter lamps</i>	<i>scents</i>

With drinking water, incense, flowers, lamps, scents,

ཞལ་ཟས་རིལ་མས་འཛིན་ཏིན་ཁམས་བཀང་ནས་

ZHAL ZAE	ROL MOE	JIG TEN	KHAM	KANG	NE
<i>food</i>	<i>music</i>	<i>world</i>	<i>realm</i>	<i>fill</i>	<i>then</i>

Food and music we fill the entire world and

སྒྲུབ་མེད་དཀོན་མཆོག་གསུམ་ལ་དབུལ་བར་བགྱི་

LA ME	KON CHOG SUM	LA	BUL WAR GYI
<i>unsurpassed</i>	<i>Three Jewels</i>	<i>to</i>	<i>offer</i>

Offer it to the unsurpassed Three Jewels.

With drinking water, incense, flowers, lamps, scents, food and music we fill the entire world and offer it to the unsurpassed Three Jewels.

ཆེ་རབས་ཐོག་མ་མེད་པའི་དུས་མཐའ་ནས་།

TSE RAB	THOG MA ME PAI	DU THA	NE
<i>lives</i>	<i>beginningless</i>	<i>time</i>	<i>from</i>

In all our lives during beginningless time

ཉིན་མོངས་དབང་གི་བསགས་པའི་ཕྱིག་པ་རྣམས་མེ་

NYON MONG	WANG	GI	SAG PAI	DIG PA NAM
<i>afflictions</i>	<i>power</i>	<i>by</i>	<i>accumulated</i>	<i>sins</i>

We have accumulated sin due to the power of the afflictions.

ད་ལྟ་ཉིད་དུ་གནོང་ཞིང་འགྱོད་པས་བཤགས་མེད།

DAN TA NYID DU	NONG SHING	GYOD PAE	SHAG
<i>now, not wasting more time</i>	<i>ashamed</i>	<i>regret, repent</i>	<i>confess</i>

Now, feeling shame and repentance we confess them fully.

In all our lives during beginningless time we have accumulated sin due to the power of the afflictions. Now, feeling shame and repentance we confess them fully.

དུས་གསུམ་བདེ་གཤེགས་སྤྲུལ་དང་སྤྲུལ་པར་བཅས་༖

DU	SUM	DE SHEG	SAE	DANG	TRUL PAR	CHAE
<i>time</i>	<i>three</i>	<i>sugatas, buddhas</i>	<i>bodhisattvas</i>	<i>and</i>	<i>emanations</i>	<i>together</i>

The sugatas and bodhisattvas of the three times together with their emanations

འགྲོ་དྲུག་དང་ཕྱིར་གསུང་བཞིན་བསྐྱབ་པའི་ཚེས་༖

DRO DRUG	DRANG	CHIR	SUNG	ZHIN	DRUB PAI	CHO
<i>beings in six realms</i>	<i>liberate</i>	<i>in order to</i>	<i>speech (i.e Buddha's teaching etc.)</i>	<i>according to</i>	<i>practice</i>	<i>dharma</i>

Have taught the practice dharma in order to liberate the beings of the six realms.

ཐམས་ཅད་མ་ལུས་ཀྱན་ལ་རྗེས་ཡི་རང་།

THAM CHE	MA LU	KUN	LA	JE YI RANG
<i>all</i>	<i>all</i>	<i>all</i>	<i>to</i>	<i>rejoice at that merit</i>

We rejoice at absolutely all the virtue involved in this.

The sugatas and bodhisattvas of the three times together with their emanations have taught the practice dharma in order to liberate the beings of the six realms. We rejoice at absolutely all the virtue involved in this.

དུས་ཀྱི་ཐ་མར་གྱུར་པའི་སེམས་ཅན་ནམས་མཁས་པ་།

DU	KYI	THA MAR	GYUR PAI	SEM CHAN	NAM
<i>time</i>	<i>of</i>	<i>end</i>	<i>coming (final period of the dharma)</i>	<i>sentient beings</i>	<i>all</i>

All sentient beings during the final period

ཉོང་མོངས་རགས་པས་ཤིན་དུ་གདུལ་དཀའ་ཡང་།

NYONG MONG	RAG PAE	SHIN DU	DUL KA	YANG
<i>afflictions</i>	<i>rough and so</i>	<i>greatly</i>	<i>difficult to educate</i>	<i>yet</i>

Will have very strong afflictions and so be very difficult to educate,

བདག་གིས་སྐྱོང་ལ་མེད་པར་འགྲོ་དོན་བགྱིད་།

DAG	GI	KYO	NGAL	ME PAR	DRO	DON	GYID
<i>me</i>	<i>by</i>	<i>sadness</i>	<i>fatigue</i>	<i>without</i>	<i>beings</i>	<i>benefit</i>	<i>do</i>
<i>(i.e. as far as possible)</i>							

Yet without becoming tired or despondant may we act for the benefit of beings.

All sentient beings during the final period will have very strong afflictions and so be very difficult to educate, yet without becoming tired or despondant may we act for the benefit of beings.

བདག་དང་སེམས་ཅན་མ་ལུས་ཐམས་ཅད་ཀྱི་

DAG	DANG	SEM CHAN	MA LU	THAM CHE	KYI
<i>I</i>	<i>and</i>	<i>sentient beings</i>	<i>all</i>	<i>all</i>	<i>by</i>

All the virtue that I and absolutely all sentient beings

དུས་གསུམ་བསགས་པའི་དགེ་བ་འདིར་རྫོགས་ནས་།

DU	SUM	SAG PAI	GE WA	DIR	DZOG	NE
<i>times</i>	<i>three</i>	<i>collected</i>	<i>virtue</i>	<i>here</i>	<i>completed (all that is necessary)</i>	<i>then</i>

Collect in the three times must be fully complete now

ཐོ་མེད་བྱང་ཆུབ་སྦྱར་དུ་ཐོབ་པར་ཤོག་།

LA ME	JANG CHUB	NYUR DU	THOB PAR	SHO
<i>supreme</i>	<i>enlightenment</i>	<i>quickly</i>	<i>gain</i>	<i>must</i>

So that we all quickly gain the supreme enlightenment!

All the virtue that I and absolutely all sentient beings collect in the three times must be fully complete now so that we all quickly gain the supreme enlightenment!

བྱང་གཏིར་དགྲུ་འབྲས་དབྱེ་བ་སུན་སེལ་སྦྱོན་མེལ་ས་གསུངས།།

The prayer above is from the text Byang-gTer rGyu-'Bras dBye-Ba Mun-Sel sGron-Me.

བྱང་ཆུབ་སེམས་མཆོག་རིན་པོ་ཆེ།

JANG CHUB SEM **CHOG** **RIN PO CHE**
bodhicitta, altruistic enlightened mind *excellent* *precious*

May the supreme and precious enlightened mind

མ་སྐྱེས་པ་ནམས་སྐྱེས་གྱུར་ཅིག།

MA **KYE PA** **NAM** **KYE GYUR** **CHIG**
not *arisen* *those* *arise* *must*

Arise in those in whom it has not yet arisen.

སྐྱེ་བ་ཉམས་པ་མེད་པ་ཡང་།

KYE PA **NYAM PA** **ME PA** **YANG**
having arisen *deteriorate* *without* *also*

May it not deteriorate in those in whom it has already arisen, and

གོང་ནས་གོང་དུ་འཕེལ་བར་ཤོག།

GONG NAE GONG DU **PHEL WAR** **SHO**
more and more *increase* *may it, it must*

May it increase more and more!

May the supreme and precious enlightened mind arise in those in whom it has not yet arisen. May it not deteriorate in those in whom it has already arisen, and may it increase more and more!

བྱང་ཆུབ་སེམས་དང་མི་འབྲལ་ཞིང་།

JANG CHUB SEM **DANG** **MI** **DRAL ZHING**
bodhicitta, altruistic aspiration to enlightenment *and* *not* *separating*

Never separating from the altruistic aspiration for enlightenment, and

བྱང་ཆུབ་སྤྱོད་པ་གཞིལ་བ་དང་།

JANG CHUB **CHOD PA** **ZHOL WA** **DANG**
bodhisattva *conduct, deeds* *keep to fully* *and*

Remaining true to the conduct of a bodhisattva

སངས་རྒྱས་ནམས་ཀྱིས་ཡོངས་བརྩུང་ནས།

SANG GYE **NAM KYI** **YONG** **ZUNG** **NE**
buddhas *all by* *fully* *held and nurtured* *then*

May we be fully held by all the buddhas and

བདུད་ཀྱི་ལས་ནམས་སྦྱང་བར་ཤོག།

DUD KYI	LAE NAM	PONG WAR	SHO
<i>demon's, Mara's, evil's</i>	<i>actions</i>	<i>abandon, reject</i>	<i>must</i>

Abandon all the deeds of Mara.

Never separating from the altruistic aspiration for enlightenment, and remaining true to the conduct of a bodhisattva may we be fully held by all the buddhas and abandon all the deeds of Mara.

བསྐྱན་པའི་སྤྱིང་པོ་ཐེག་མཆོག་ལས་ཀྱི་མཛོད།

TAN PAI	NYING PO	THEG	CHOG	LAM	KYI	DZOD
<i>doctrines'</i>	<i>essence</i>	<i>yana, vehicle</i>	<i>excellent</i>	<i>path</i>	<i>of</i>	<i>treasure</i>

The treasure of the supreme vehicle path of the essence of the doctrine

ཀུན་རྫོབ་དང་ནི་དོན་དམ་བྱང་ཆུབ་སེམས།

KUN DZOB	DANG NI	DON DAM	JANG CHUB SEM
<i>relative</i>	<i>and</i>	<i>absolute</i>	<i>bodhicitta, compassionate awareness</i>

Uniting relative and absolute bodhicittas

ཡོན་དན་རིན་ཆེན་མང་པོས་བརྒྱན་པ་འདི།

YON TAN	RIN CHEN	MANG POE	GYAN PA	DI
<i>good qualities</i>	<i>jewels</i>	<i>with many</i>	<i>adorned</i>	<i>this</i>

Is adorned with many jewel-like good qualities.

བདག་གཞན་སྐྱུད་ལ་སྐྱེ་བར་བྱིན་གྱིས་ལྗོངས།

DAG	ZHAN	GYUD	LA	KYE WAR	JIN GYI LOB
<i>self</i>	<i>other</i>	<i>mind</i>	<i>in</i>	<i>arise</i>	<i>bless!</i>

May we and all others be blessed with the arising of this in our minds.

The treasure of the supreme vehicle path of the essence of the doctrine uniting relative and absolute bodhicittas is adorned with many jewel-like good qualities. May we and all others be blessed with the arising of this in our minds.

བསོད་ནམས་འདི་ཡིས་ཐམས་ཅད་གཞིགས་པ་ཉིད།

SO NAM	DI	YI	THAM CHE	ZIG PA NYID
<i>merit, virtue</i>	<i>this</i>	<i>by</i>	<i>all</i>	<i>see (i.e. all-knowing)</i>

By this merit may I become omniscient.

ཐོབ་ནས་ཉེས་པའི་དབྲ་ནམས་པས་བྱས་ཅིང་།

THOB NAE NYE PAI DRA NAM PHAM JED CHING

get then sinful enemies* defeating

(* The hindrances to enlightenment arising from our own ignorance and sin.)

Then, defeating all the troublesome enemies,

སྐྱེ་གླ་ན་འཛིན་བྱ་བློང་ལུག་པ་ཡི།

KYE GA NA CHI BA LONG TRUG PA YI

birth old age sickness death's tidal wave moving, tossed and tumbled of

Away from being tossed and tumbled in the tidal wave of birth, old age, sickness and of death,

སྲིད་པའི་མཚོ་ལས་འགོ་བ་སྦྱལ་བར་ཤོག།

SID PAI TSHO LAE DRO WA DROL WAR SHO

world's, samsara's ocean from beings liberate may I

May I liberate all beings from the ocean of samsara.

By this merit may I become omniscient. Then, defeating all the troublesome enemies, may I liberate all beings from being tossed and tumbled in the tidal wave of birth, old age, sickness and death that is the ocean of samsara.

སྐྱབས་གནས་བསྐྱེ་མེད་དཀོན་མཆོག་རིན་པོ་ཆེ།

KYAB NAE LU ME KON CHOG RIN PO CHE

refuge unfailing jewel (he is the essence of the Three Jewels, Three Roots and Three Kayas) precious

To the precious jewel who is my unfailing refuge,

ཐུག་ཇེ་མངའ་བའི་ཡུ་གླུ་པ་པྱ་ལ།

THUG JE NGA WAI UR GYAN PAD MA LA

compassion possessing, master of embodiment Padma Sambhava to

Urgyan Padma, the embodiment of compassion,

བདག་གིས་ཇི་ལྟར་གསོལ་བ་བདབ་པ་བཞིན།

DAG GI JI TAR SOL WAR TAB PA ZHIN

I (and all beings) of how it is, in that way pray make accordingly

I pray for the blessing that whatever I request

སྐྱར་དུ་འབྲུག་པར་བྱིན་གྱིས་བརྒྱབས་དུ་གསོལ།

NYUR DU DRUB PAR JIN GYI LAB TU SOL

quickly accomplish, fulfil bless with, as we pray

May be quickly accomplished.

To the precious jewel who is my unfailing refuge, Urgyan Padma, the embodiment of compassion, I pray for the blessing that whatever I request may be quickly accomplished.

པདྨ་འབྲུང་གནས་ཁྱེད་ཅི་འདྲ་དང།

PAD MA JUNG NAE KYE KU CHI DRA DANG
Padma Sambhava you body how it is and

Padma Sambhava, just as your body is and

འཁོར་དང་སྐྱ་ཆེད་ཚད་ཞིང་ཁམས་དང་།

KHOR DANG KU TSHEI TSHAD DANG ZHING KHAM DANG
retinue, circle and life span amount and realm and

Your retinue, lifespan, and realm, and

ཁྱེད་ཀྱི་མཚན་མཆོག་བཟང་པོ་ཅི་འདྲ་བ།

KHE KYI TSHAN CHOG ZANG PO CHI DRA WA
your signs excellent good how they are
(the auspicious characteristics of your body)

Just as your most excellent good signs are,

དེ་འདྲ་ཁོ་ནར་བདག་སོགས་འགྲུར་བར་ཤོག།

DE DRA KHO NAR DAG SOG GYUR WAR SHO
that like, similar to just, exactly we, all beings become, get we must

We all must gain exactly the same.

Padma Sambhava, just as your body is and your retinue, lifespan, and realm, and just as your most excellent good signs are, we all must gain exactly the same.

ཁྱེད་ལ་བསྟོད་ཅིང་གསོལ་བ་བདབ་པའི་མཐུས།

KYE LA TOE CHING SOL WA TAB PAI THU
you to praising praying by that power

By the power of offering you praise and praying to you,

བདག་སོགས་གང་དུ་གནས་པའི་ས་ཁྱོགས་སུ།

DAG SOG GANG DU NAE PAI SA CHOG SU
we wherever staying place, location in, there

In whatever place we stay,

ནད་དང་དབྱལ་ཕོངས་འཐབ་ཅོད་ཞི་བ་དང་།

NAD	DANG	UL PHONG	THAB TSOD	ZHI WA	DANG
<i>sickness</i>	<i>and</i>	<i>poverty</i>	<i>strife, fighting and quarreling</i>	<i>pacify, quieten, remove</i>	<i>and</i>

May sickness, poverty and strife be pacified, and

ཆོས་དང་བྲག་གིས་འཕེལ་བར་མཛད་དུ་གསོལ།

CHO	DANG	TRA SHI	PHEL WAR	DZAD	DU	SOL
<i>dharma</i>	<i>and</i>	<i>good fortune</i>	<i>increase, grow more and more</i>	<i>do</i>	<i>we pray</i>	

May dharma and good fortune increase.

By the power of offering you praise and praying to you, in whatever place we stay, may sickness, poverty and strife be pacified, and may dharma and good fortune increase.

འགྲོ་བའི་མགོན་པོ་ཕྱ་གྲུན་རིན་པོ་ཆེ།

DRO WAI	GON PO	UR GYAN RIN PO CHE
<i>beings</i>	<i>lord, benefactor</i>	<i>Padma Sambhava</i>

Padma Sambhava, great benefactor of beings,

ཞིང་ཁམས་གནས་མཚོག་གང་ལ་བཞུགས་གུར་ཀྱང་།

ZHING KHAM	NAE	CHOG	GANG LA	ZHUG GYUR	KYANG
<i>realm</i>	<i>place</i>	<i>excellent</i>	<i>wherever</i>	<i>staying</i>	<i>yet</i>

In no matter which excellent pure realm you stay

བྱགས་ཇི་སྒྲུར་མགོགས་ལྷན་པའི་ལྷགས་ཀྱི་ཡིས།

THUG JE	NYUR	GYOG DAN PAI	CHAG	KYU	YI
<i>compassion</i>	<i>quickly</i>	<i>rushing</i>	<i>iron</i>	<i>hook</i>	<i>by</i>

By the iron hook of your quickly moving compassion

བདག་སོགས་ཁྱེད་གྱི་གདུལ་བུར་གྱུར་བ་ནམས།

DAG SOG	KHYE KYI	DUL JAR	GYUR PA NAM
<i>we</i>	<i>your</i>	<i>disciples</i>	<i>who are</i>

May all we who are your disciples

འཁོར་བའི་རྩ་བོ་ཆེ་ལས་བསྐྱལ་ནས་ཀྱང་།

KHOR WAI	CHU WO	CHE	LAE	DRAL	NE	KYANG
<i>samsara</i>	<i>river, torrent</i>	<i>great</i>	<i>from</i>	<i>take out</i>	<i>then</i>	<i>also</i>

Be freed from this great torrent of samsara and be

ཁྱུ་གྱུན་མཁའ་སྤྱོད་གནས་སུ་བྲང་དུ་གསོལ།

OR GYAN	KHA CHO	NAE	SU	DRANG	DU SOL
<i>Odiyana</i>	<i>kachera, dakini</i>	<i>place</i>	<i>to</i>	<i>lead, bring</i>	<i>please</i>

Led to your realm of Orgyan Khacho.

Padma Sambhava, great benefactor of beings, from whichever excellent pure realm you stay in, with the iron hook of your rapid compassion, may all your disciples be freed from this great torrent of samsara and led to your realm of Orgyan Khacho.

མངའ་བདག་མྱེད་ཉི་མ་འོད་ཟེང་གྱིས་མཛད་པའོ།

This verse above was written by mNga'-bDag Myang Nyi-Ma 'Od-Zer.

ཡུ་གླུ་པ་སྒྲ་འབྲུང་གནས་ནི།

UR GYAN PAD MA JUNG NAE NI

Padma Sambhava

Faith in Padma Sambhava of Urgyan

ཡིད་བཞིན་མོར་བྱ་རྩིང་བ་ལྟར།

YID ZHIN NOR BU NYED PA TAR

wish-fulfilling jewel

getting

as

Is like gaining a wish-fulfilling jewel

བདག་གཞན་ཡོངས་ཀྱི་དབྱལ་བ་སེལ།

DAG ZHAN YONG KYI UL WA SEL

self

other

all

of

poverty

dispel

For he dispels the poverty of ourselves and all others.

དགོས་འདོད་འབྲུང་བའི་བླ་ཤིས་ཤོག།

GOE DOD JUNG WAI

TRA SHI SHO

name of a wish-fulfilling jewel,

good luck

must be

"the source of all that is needed and desired"

May there be the good luck of this jewel that gives all that is needed and desired.

Faith in Padma Sambhava of Urgyan is like gaining a wish-fulfilling jewel for he dispels the poverty of ourselves and all others. May there be the good luck of this jewel that gives all that is needed and desired.

གསོལ་འདིབས་བསམ་བ་སྒྱུར་འབྲུག་བཞུགས་སོ།

THE PRAYER WHICH QUICKLY FULFILS OUR WISHES

ཨི་མ་ཏོ། མཚོ་དབུས་གི་སར་བདུད་རྫིང་པོ་ལ།

AE MA HO	TSHO WU	GE SAR	PAD MAI	DONG PO	LA
wonderful! (vocate) lake	centre (Dhanakosa lake)	stamen	lotus	stem	on

In the centre of the lake, upon the stem and stamen of a lotus,

སྐུ་ལྔ་ཡི་ཤེས་ལྷན་གྱིས་བྱུང་བའི་ལྷ།

KU	NGA	YE SHE	LHUN GYI DRUB PAI	LHA
kaya (1)	five	jnana (2), pristine knowing	effortlessly arising	god (i.e. not a flesh body)

(1. Dharmakaya, sambhogakaya, nirmanakaya, svabhavikakaya and dharmadhatujnanakaya.)
(2. Dharmadhatujnana, adarshajnana, samantajnana, pratikajnana and amoghasiddhijnana.)

Are you, the god with the five kayas and five wisdoms effortlessly arising.

རང་བྱུང་ཆེན་པོ་བདུ་ཡབ་ཡུམ་ནི།

RANG JUNG	CHEN PO	PAD MA	YAB YUM NI
self-arising, naturally occurring	great	Padma Sambhava	united with his consort

Padma Sambhava, great self-existing one, to you and your consort, and

མཁའ་འགྲོ་སྤྱིན་ཕུང་འཕྲིགས་ལ་གསོལ་བ་འདིབས།

KHA DRO	THRIN	PHUNG	THRIG	LA	SOL WA DEB
dakinis	cloud	many, a mass of	gather	to	pray

(i.e. a vast number)

To your hosts of dakinis who gather like clouds, we pray.

བསམ་བ་སྒྱུར་དུ་འབྲུག་བར་བྱིན་གྱིས་རྫོབས།

SAM PA	NYUR DU	DRUB PAR	JIN GYI LOB
wishes, thoughts	quickly	accomplish, fulfil	bless!

(in accordance with the dharma)

Please grant your blessing that our wishes may be quickly fulfilled!

Wonderful! Seated in the centre of the lake upon the stem and stamen of a lotus you are the god with the five kayas and the five wisdoms effortlessly arising. Padma Sambhava, great self-existing one, to you and your consort and to your vast concourse of dakinis, we pray. Please grant your blessing that our wishes may be quickly fulfilled!

ལས་ངན་སྦྱང་བའི་ནམ་སྤྱིན་སྦྱས་བསྐྱེད་པའི།

LAE	NGAN	CHAD PAI	NAM MIN	THU	KHYED PAI
karmic actions	bad	done	maturing, ripening to the point of giving a result	power	arising, developing, generated

The force of the maturation of the bad karmic actions we have done develops as

ནད་གདོན་བར་གཅོད་དམག་འབྲུག་ཟུ་གི་ཚོགས།

NAD DON BAR CHOD MAG TRUG MU GEI TSHOG
illness demons obstacles, obstructions war disturbance, strife famine and so on

Illness, demons, obstacles, war, strife, famine and all such troubles.

ཁྱེད་ཞལ་དྲན་པའི་མཛད་ལ་ཟད་བྱེད་པའི།

KHYOD ZHAL DREN PAI MOE LA ZAD JE PAI
your face remember immediately finish doing

But the mere remembrance of your face ends them immediately.

ཞལ་བཞེས་སྙིང་ནས་བསྐྱལ་ལོ་ཟུ་རྒྱ་ན་ེ།

ZHAL ZHE NYING NE KUL LO OR GYAN JE
promise (1) heart from arouse, awaken Padma Sambhava of Odiyana
(1. Padma Sambhava's promise to help those who have faith in him. He will never forget his promise — we exhort him mainly to remind ourselves of it so that we can rely on it fully.)

Orgyan Je! From our hearts we exhort you to remember your promise,

བསམ་པ་ཟུར་དུ་འགྲུབ་པར་བྱིན་གྱིས་ཆོ་བས།

SAM PA NYUR DU DRUB PAR JIN GYI LOB

Please grant your blessing that our wishes may be quickly fulfilled!

Illnesses, demons, obstacles, war, strife, famine and all such troubles are developed by the force of the ripening of the bad karmic actions we have done. But the mere remembrance of your face brings them to an immediate end. Orgyan Je! From our hearts we exhort you to remember your promise, please grant your blessing that our wishes may be quickly fulfilled!

དད་དང་རྒྱལ་བྱིས་ཁོ་རྒྱལ་བའི་མཁས་པ་དང།

DAE DANG TSHUL TRIM TONG LA GOM PA DANG
faith and morality generosity to, on practice, developing the habit and

The practice of faith, morality and generosity,

ཐོ་བ་པས་རྒྱུད་གྲོལ་བྱེད་ཡོད་ཅིང་ཤེས།

THO PAE GYUD DROL TREL YOD NGO TSHA SHE
by listening minds free (from the afflictions) fear of the bad opinions of others shame know
(to the dharma) (have a clear sense of good and bad)

Freeing the mind by listening to the dharma, having a sense of modesty, knowing shame, and

ཤེས་རབ་སྤྱན་སྦྲུང་ཆོག་མཁས་པ་དེ་ཉོར་བདུན་པོ།

SHE RAB PHUN SUM TSHOG PAI NOR DUN PO
prajna, wisdom good things, valuable things wealth, riches seven

Wisdom — may these seven supremely excellent riches

སེམས་ཅན་ཀུན་གྱི་རྒྱུད་ལ་རབ་ཞུགས་ནས།

SEM CHEN KUN GYI GYUD LA RAB ZHUG NE
sentient beings all of minds in fully enter then

Enter fully into the minds of all sentient beings, and

འཛིན་རྟེན་བདེ་སྦྱིད་ལྡན་པར་དབུགས་འབྱིན་མཛོད།

JIG TEN DE KYID DEN PAR WUG JIN DZOG
world happiness, having joy giving confidence, lifting up must and making free, inspire

Give them the confidence of righteous happiness and joy in the world.

བསམ་པ་སྦྱར་དུ་འགྲུབ་པར་བྱིན་གྱིས་ཆོབས།

SAM PA NYUR DU DRUB PAR JIN GYI LOB

Please grant your blessing that our wishes may be quickly fulfilled!

The practice of faith, morality, generosity, freeing the mind by listening to the dharma, having a sense of modesty, knowing shame, and wisdom — may these seven supremely excellent riches enter fully into the minds of all sentient beings and give them the confidence of righteous happiness and joy in the world. Please grant your blessing that our wishes may be quickly fulfilled!

གང་ལ་ནད་དང་སྦྱག་བསྐལ་མི་འདོད་ཀྱིན།

GANG LA NAD DANG DUG NGAL MI DOD KYEN
whoever to sickness and sorrow, difficulty undesirable reasons, situations

Sickness, sorrow, undesirable situations,

འབྲུང་པོ་དེ་གཞོན་དང་རྒྱལ་པོ་དེ་ཆད་པ་དང་།

JUNG POI DON DANG GYAL POI CHAD PA DANG
bhuta demons and king's, government's punishment and

Elemental demons, punishment by the king,

མི་ཆུ་གཅན་གཟན་ལས་ཕྱང་འཛིན་ལ་སོགས།

ME CHU CHAN ZAN LAM TRANG JIG LA SOG
fire water dangerous animals difficult paths fears, frightening things etc.

Fire, water, dangerous animals and difficult paths — in these and in all such frightening situations

ཆེ་ཡི་པ་མཐར་ཐུག་པའི་གནས་སྐབས་ཀྱི།

TSHE YI PA THAR THUG PAI NAE KAB KUN
life's end at just that moment occasions all

When our lives can immediately come to an end

སྐབས་དང་རིམ་གཞན་ན་མ་མཆིས་པ།

KYAB DANG RE SA ZHAN NA MA CHI PA
refuge and hope other if I look for there is not

We have no other hope and refuge but you.

ཐུགས་རྗེས་གཟིགས་ཤིག་གུ་རུ་ཅུ་གྱུན་རྒྱེ།

THUG JE ZIG SHIG GU RU OR GYAN JE
with your compassion look please do! Padma Sambhava

Look on us with compassion, Guru Orgyan Je!

བསམ་པ་ལྷུང་དུ་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས།

SAM PA NYUR DU DRUB PAR JIN GYI LOB

Please grant your blessing that our wishes may be quickly fulfilled!

Sickness, sorrow, undesirable situations, elemental demons, punishment by the king, fire, water, dangerous animals and difficult paths — in these and all such situations when our lives can immediately come to an end we have no other hope and refuge but you. Look on us with compassion, Guru Orgyan Je! Please grant your blessing that our wishes may be quickly fulfilled!

ཞེས་བོད་ཁམས་ནད་ཐུག་མཐའ་དམག་ཞི་ཞིང་བསྐྱན་འགྲོའི་བདེ་སྦྱིད་གསོ་བར་པན་ན་སྦྲུམ་པ་དང་ལྷན་
ནམས་ཀྱིས་ཐུགས་ལ་ཞེག། ཅེས་པ་འདིའི་སྒྲོ་ཀ་དང་པོ་ཀུན་མཁེན་སྒྲོང་ཆེན་པའི་མཁའ་འགྲོ་ཡང་དྲིག་གི་
གྲུབ་ཆོས་ཟབ་དོན་གྱི་མཆོད་སྦྱིན་ཐུང་གི་མཆོད་བཟོད་ལས་བྱང་ཞིང། དེ་བྱིན་ཀུན་མཁེན་གཉིས་པ་རིག་
འཛིན་འཛིགས་མེད་སྤིང་བའི་དོ་རྩེ་གསུང་བྱིན་རྒྱལ་ཅན་ཙོ། །

Those who have faith should keep this prayer in their hearts with the beneficial thought to pacify sickness, famine and foreign invasion in Tibet and Kham and to revive the doctrine and the happiness of sentient beings.

The first verse of this prayer is taken from the auspicious offering verses of the Zab-Don rGya-mTsho'i sPrin-Phung which is contained in the mKha'-'Gro Yang-Tig of Omniscient Klong-Chhen-Pa. The rest of the verses have the blessing of being from the vajra speech of the second Omniscient One, Rig-'Dzin 'Jigs-Med Gling-Pa.

ADDITIONAL PRAYERS

དུས་གསུམ་སངས་གྲུ་གུ་རུ་རིན་པོ་ཆེ།

DU SUM SANG GYE GU RU RIN PO CHE
three times buddhas Padma Sambhava

Padma Sambhava, encompasser of all the buddhas of the three times;

དངོས་གྲུབ་ཀུན་བདག་བདེ་བ་ཆེན་པོའི་ཞབས།

NGO DRUB KUN DAG DE WA CHEN POI ZHAB
attainments all lord Mahanandapada (Amitabha and Guru Dewa Chenpo)

Dewa Chenpo, lord of all accomplishments;

བར་ཆད་ཀུན་སེལ་བདུད་འདུལ་དྲག་པོ་རྩལ།

BAR CHAD KUN SEL DU DUL DRAG PO TSAL
obstacles all removing mara control Dorje Dragpo Tsal

Dudul Dragpo Tsal, dispeller of all obstacles —

གསོལ་བ་འདེབས་སོ་བྱིན་གྱིས་བརྒྱབས་དུ་གསོལ།

SOL WA DEB SO JIN GYI LAB DU SOL
pray blessing please give

We pray to you. Please bestow your blessing!

ཕྱི་ནང་གསང་བའི་བར་ཆད་ཞི་བ་དང་།

CHI NANG SANG WAI BAR CHAD ZHI WA DANG
outer inner secret obstacles pacify, remove and

Please bless us with the pacification of the outer, inner and secret obstacles, and

བསམ་བ་སྒྱུར་དུ་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས།

SAM PA NYUR DU DRUB PAR JIN GYI LOB
wishes quickly fulfil bless!

The rapid fulfilment of all our wishes!

Padma Sambhava, encompasser of all the buddhas of the three times; Dewa Chenpo, lord of all accomplishments; Dudul Dragpo Tsal, dispeller of all obstacles — we pray to you. Please bestow your blessing! Please bless us with the pacification of the outer, inner and secret obstacles and the rapid fulfilment of all our wishes!

གཏིང་ཆེན་མཚོག་གྲུ་བདེ་ཆེན་གླིང་པས་སིང་ཆེན་གནས་བྲག་གི་གཡས་རྩུར་བྲག་རི་རིན་ཆེན་བཙུགས་པ་
ནས་སྒྱུར་དངས་པོའི།

The Great Treasure Revealer mChhog-Gyur bDe-Chhen Gling-Pa revealed this text from Brag-Ri Rin-Chen brTsegs-Pa on the right corner of Seng-Chhen gNam-Brag.

ཡུ་རྒྱན་ཟིན་པོ་ཆེ་ལ་གསོལ་བ་འདེབས།

UR GYAN RIN PO CHE LA SOL WA DEB
Padma Sambhava of Odiyana to pray

Urgyan Rinpoche, we pray to you!

འགལ་ཁྱེན་བར་ཆད་མི་འབྱུང་ཞིང།

GAL KHYEN BAR CHAD MI JUNG ZHING
difficult, opposing situations, reasons obstacles not arising

With no disturbing obstacles arising, and

མཐུན་ཁྱེན་བསམ་བ་འགྲུབ་བ་དང་།

THUN KYEN SAM PA DRUB PA DANG
helpful reasons wishes accomplished and

With all helpful conditions being achieved according to our wish

མཆོག་དང་ཐུན་མོང་དངོས་གྲུབ་ཚུལ།

CHOG DANG THUN MONG NGO DRUB TSOL
supreme and general attainments grant

May we be granted the supreme and general accomplishments!

Urgyan Rinpoche, we pray to you ! With no disturbing obstacles arising and with all helpful conditions being achieved according to our wish, may we be granted the supreme and general accomplishments!

གསོལ་འདིབས་ནམ་ཐར་དྲི་མེད་ནི།

THE PRAYER OF THE STAINLESS BIOGRAPHY

ཨ་མ་ཨོ། ནམ་ཐར་དྲི་མེད་ཡོན་ཏན་ཀུན་ཚྱུ་གས་ཤིང།

E MA HO NAM THAR DRI MED YON TAN KUN DZOG SHING
wonderful biography stainless good qualities complete

Wonderful! Your stainless life-story replete with all good qualities

ཡིན་བཞིན་ནོར་བུ་དབང་གི་རྒྱལ་པོ་ལྷ་ར།

YI ZHIN NOR BU WANG GI GYAL PO TAR
wish-fulfilling gem (name of the highest one, royal power) as

Is like the Wangi Gyalpo wish-fulfilling gem.

བྱིན་ཆེབས་དངོས་གྲུབ་ཐམས་ཅད་འབྱུང་བའི་གནས།

JIN LAB NGO DRUB THAM CHE JUNG WAI NAE
blessing attainments all source

The source of all blessings and accomplishments,

ཇི་བཙུན་པ་རྣམས་བདག་གིས་དུས་འདིར་དྲན།

JE TSUN PAD MA DAG GI DU DIR DRAN
saintly, perfect Padma Sambhava me by time at this remember

We think of you now, saintly Padma Sambhava.

གསོལ་བ་འདིབས་སོ་ཨོ་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE
pray Odiyana precious one

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB
we beings to initiation bless!

Please grant initiation and blessing to all beings!

Wonderful! Your stainless life-story replete with all good qualities is like the Wangi Gyalpo wish-fulfilling gem. The source of all blessings and accomplishments, we think of you now, saintly Padma Sambhava. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ཐུབ་དབང་ཀླུ་པོ་ཤུག་བསྟན་པ་ལ།

THUB WANG GYAL PO SHA KYAI TAN PA LA
munindra, powerful sage king, best Shakyamuni doctrines to

The doctrines of Buddha Shakyamuni, the greatest of all the powerful sages,

མཐའ་ཡས་སྤྱུང་སྐྱེ་འགྲོ་བའི་དབལ་དུ་ཤར།

THA YAE TRUL KU DRO WAI PAL DU SHAR
limitless emanations beings benefactor arise, come

Were spread by your countless emanations who act for the sake of beings.

མཉན་བྱང་ངོ་མཚར་མཚན་མཚོག་བརྒྱད་དང་ལྔ།

MAD JUNG NGO TSHAR TSHAN CHOG GYAE DANG DAN
amazing wonderful identities, forms excellent eight having

You who show the marvellous and amazing eight excellent forms,

ཨོ་རྒྱན་པདྨ་བདག་གིས་དུས་འདིར་དྲན།

OR GYAN PAD MA DAG GI DU DIR DRAN
Odiyana Padma Sambhava me by time at this remember

Padma Sambhava of Orgyan, we think of you now.

གསོལ་བ་འདེབས་སོ་ཨོ་རྒྱན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་ཆོ་བས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

The doctrines of Buddha Shakyamuni, the greatest of all the powerful sages, were spread by your countless emanations who act for the sake of beings. You, who show the marvellous and amazing eight excellent forms, Padma Sambhava of Orgyan, we think of you now. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

སྤྱུང་སྐྱེ་འབྱུང་གནས་ཀྱི་གར་ནུབ་ཕྱོགས་སུ།

TRUL KUI JUNG NAE GYA GAR NUB CHOG SU
nirmanakaya, i.e. Padma Sambhava source, i.e. where arising India west side at

On the west side of India lies the place where your manifestation arose,

ཨོ་གྲོ་མེ་མེ་ལོ་ཤེ་མཚོ་གླིང་དུ།

OR GYAN DRI ME KO SHAI TSHO LING DU
Odiyana stainless Dhanakosha lake in

The stainless lake of Dhanakosha in the land of Orgyan.

མངངས་ལྷན་པ་དྲུ་འུ་མིང་པོར་རྩེ་ཉེ་འབྲུངས།

DANG DAN PAD MAI NYING POR DZU TE TRUNG
shining lotus in centre miraculously born

There you were miraculously born in the centre of a shining lotus.

སྐྱེ་གནས་ཁུང་འཕགས་ཨོ་གྲོ་དུས་འདིར་དྲན།

KYE NAE KHYAD PHAG OR GYAN DU DIR DRAN
birth place especially noble, elevated Padma Sambhava time at this remember

We remember now your most exalted birth place in Orgyan.

གསོལ་བ་འདེབས་སོ་ཨོ་གྲོ་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

On the west side of India lies the place where your manifestation arose, the stainless lake of Dhanakosha in the land of Orgyan. There you were miraculously born in the centre of a shining lotus. We remember now your most exalted birth place in Orgyan. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ཞིང་ཁམས་ཁུང་འཕགས་ཨོ་གྲོ་པོ་བླང་དུ།

ZHING KHAM KHYAD PHAG OR GYAN PHO DRANG DU
realm especially noble, elevated Odiyana palace in

In the palace of the most exalted realm of Orgyan

ཨོ་རྒྱ་བོདྱའི་སྲས་ཀྱི་སྐལ་བ་མཛད།

IN DRA BO DHI SAE KYI KAL WA DZAD
(King of Odiyana) son of fortunate did (according to the king's need)

You compassionately acted as King Indrabodhi's son and

མངའ་རིས་ཐམས་ཅད་བྱང་རྒྱལ་ལས་ལ་བཀོད།

NGA RI THAM CHE JANG CHUB LAM LA KOD
subjects all bodhi, enlightenment path on put

Put all the subjects on the path to enlightenment.

ཆོས་ཀྱི་རྒྱལ་པོ་ཨོ་གྲན་རིན་པོ་ཆེ།

CHO KYI GYAL PO OR GYAN RIN PO CHE
Dharmaraja, king who fosters the dharma Odiyana precious one

Precious one from Orgyan, you are the dharma king.

གསོལ་བ་འདེབས་སོ་ཨོ་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་སྦྱོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

In the palace of the most exalted realm of Orgyan you compassionately acted as King Indrabodhi's son and put all the subjects on the path to enlightenment. Precious one from Orgyan, you are the dharma king. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

རྒྱལ་སྤིང་སྤངས་ནས་དུར་ཁྲོད་གནས་སུ་གཤེགས།

GYAL SID PANG NE DUR TRO NAE SU SHEG
kingdom abandon then cemetery place to went

You abandoned your kingdom and went to the cemeteries

ཞིང་སྐྱོང་མཁའ་འགྲོའི་ཚོགས་ནམས་དབང་དུ་བསྐྱུས།

ZHING KYONG KHAN DROI TSHOG NAM WANG DU DU
land spirits dakinis hosts power under drew, put

Where you put the hosts of local spirits and dakinis under your power, and

ད་ན་གྲུ་ཆའི་སྦྱར་སྦྱོལ་སྦྱོད་པ་མཛད།

TA NA GA NAI JOR DROL CHOD PA DZAD
union liberation union liberation practice, deeds did

Performed the deeds of union and liberation.

བདུལ་ཞུགས་མཐུང་ཨོ་གྲན་རིན་པོ་ཆེ།

TUL ZHUG MAD JUNG OR GYAN RIN PO CHE
determined practice wonderful Odiyana precious one

Precious one from Orgyan, you are amazing in your arduous practice.

གསོལ་བ་འདིབས་སོ་ཨོ་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you,

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྒྱབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

You abandoned your kingdom and went to the cemeteries where you put the hosts of local spirits and dakinis under your power and performed the deeds of union and liberation. Precious one from Orgyan, you are amazing in your arduous practice. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ཟ་ཨོར་ཡུལ་བྱོན་ཤུག་འདི་དག་སྤོང་མཛད།

ZA HOR YUL JON SHA KYAI GE LONG DZAD
Zahor country went to Shakyamuni's bhikshu did

As a bhikshu following Sahakyamuni you went to the land of Zahor.

ཚུལ་ཁྲིམས་ནམ་དག་བརྒྱབ་གསུམ་གྱིས་གྱིས་མཛོམ།

TSHUL TRIM NAM DAG LAB SUM GYAN GYI DZE
morality very pure trainings three ornaments with beautiful
(morality, meditation, wisdom)

Keeping very pure morality you were made beautiful with the ornaments of the three trainings, you who

པ་ཙོལ་བྱིན་པ་བཅུ་ཡི་དོན་དང་ལྡན།

PHA ROL CHIN PA CHU YI DON DANG DAN
paramitas ten of meaning and method having

Possessed the realisation of the ten paramitas.

ཐར་པའི་ལམ་སྟོན་ཨོ་གྲན་རིན་པོ་ཆེ།

THAR PAI LAM TON OR GYAN RIN PO CHE
liberation path showing Odiyana precious one

Precious one from Orgyan, you showed the path to liberation.

གསོལ་བ་འདེབས་སོ་ཨོ་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་སྦྱོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

As a bhikshu following Shakyamuni you went to the land of Zahor. Keeping very pure morality you were made beautiful with the ornaments of the three trainings, you who possessed the realisation of the ten paramitas. Precious one from Orgyan, you showed the path to liberation. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

འཇམ་དཔལ་བཤེས་གཉིན་ལ་སོགས་སྐྱ་མ་ཡི།

JAM PAL SHE NYEN LA SOG LA MA YI

Manjusritra and so on guru of

You went to see Manjusrimitra and your other gurus and thus

སྤྱན་རླུང་བྱིན་ནས་སྦྱོ་འདོགས་མ་ལུས་བཅད།

CHAN NGAR JON NE DRO DOG MA LU CHAD

face to face went then doubts all destroyed

Destroyed all your doubts.

སྤྱགས་དམ་ཞལ་གཟེགས་མཁྱེན་གཉིས་མངོན་དུ་གྱུར།

THUG DAM ZHAL ZIG KHYEN NYI NGON DU GYUR

transforming deity face saw understandings two become manifest

(mNgon-Gyur and lKog-Gyur)

Then you saw the face of your transforming deity and the two understandings arose clearly for you.

ཤེས་རབ་སྦྱོ་ལྷན་ཨོ་གྲན་རིན་པོ་ཆེ།

SHE RAB LO DAN OR GYAN RIN PO CHE

supreme knowledge intelligent Odiyana precious one

Precious one from Orgyan, you possess great intelligence and supreme knowledge.

གསོལ་བ་འདེབས་སོ་ཨོ་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྒྱུ་བས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

You went to see Manjusrimitra and your other gurus and thus destroyed all your doubts. Then you saw the face of your transforming deity and the two understandings arose clearly for you. Precious one from Orgyan, you possess great intelligence and supreme knowledge. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ཡེ་ཤེས་མཁའ་འགྲོ་དག་སྤྱོད་ཀྱན་དགའ་མོས།

YE SHE KHAN DRO GE LONG KUN GA MOE

pristine cognition dakini by Bhikshuni Sarvananda

The jnana dakini Bhikshuni Sarvananda

ཞལ་དུ་གསོལ་ནས་གསང་བའི་བསྐྱོར་བཏོན།

ZHAL DU SOL NE SANG WAI PAD MOR TON
mouth in swallowed than secret lotus came out

Swallowed you and emitted you from her secret lotus and

བྱིན་ནང་གསང་བའི་དབང་ནམས་ཇོགས་པར་བསྐྱར།

CHI NANG SANG WAI WANG NAM DZOG PAR KUR
outer inner secret initiations fully given

Thus you fully gained the outer, inner and secret initiations.

སྤྱིན་གྲོལ་མཐར་བྱིན་ཨོ་གྲན་རིན་པོ་ཆེ།

MIN DROL THAR CHIN OR GYAN RIN PO CHE
ripening (initiation) liberating (doctrines) fulfilled, completed Odiyana precious one

Precious one from Orgyan, you have completed the stages of ripening and liberation.

གསོལ་བ་འདེབས་སོ་ཨོ་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྒྱུ་བས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

The jnana dakini Bhikshuni Sarvananda swallowed you and emitted you from her secret lotus and thus you gained the outer, inner and secret initiations. Precious one from Orgyan, you have completed the stages of ripening and liberation. Precious one from Orgyan, we pray to you. Please grant initiations and blessing to all beings!

ལཱ་མཐེ་ལུང་བསྟན་ཨོ་གྲན་ལ་སོགས་པའི།

LA MAE LUNG TAN OR GYAN LA SOG PAI
by guru prediction Odiyana and so on

In accordance with your guru's predictions

དུར་ཁྲོ་གནས་སུ་སའང་འགྲོ་བྱིན་བརྒྱབས་ནས།

DUR TRO NAE SU KHAN DROE JIN LAB NE
cemetery place in by dakinis blessed then

You were blessed by dakinis in the cemeteries of Orgyan and so on, and

དངོས་གྲུབ་མཆོག་ཐོབ་དགོངས་པ་མངོན་དུ་གྱུར།

NGO DRUB CHOG THOB GONG PA NGON DU GYUR
attainment supreme gained wisdom clearly manifest

Gaining the supreme accomplishment you wisdom was unobscured.

སའང་འགྲོའི་དབང་ཕྱུག་ཨོ་གྲན་རིན་པོ་ཆེ།

KHAN DROI WANG CHUG OR GYAN RIN PO CHE
dakinis lord Odiyana precious one

Precious one from Orgyan, you are the lord of the dakinis.

གསོལ་བ་འདེབས་སོ་ཨོ་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

In accordance with your guru's predictions you were blessed by dakinis in the cemeteries of Orgyan and so on, and gaining the supreme accomplishment your wisdom was unobscured. Precious one from Orgyan, you are the lord of the dakinis. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ཤར་ཕྱོགས་ས་ར་དྲི་ཀའི་གནས་མཆོག་དུ།

SHAR CHOG MA RA TI KA'I NAE CHOG TU
east direction (in Nepal) place excellent, sacred in, at

In the sacred place of Maratika that lies to the east

ལྷ་ལྷ་ས་མཐུ་ར་བ་ཡུམ་དང་བཅས།

LHA CHAM MAN DHA RA WA YUM DANG CHE
princess Mandarava consort together

You practised non-dual union with your consort

ཡབ་ཡུམ་གཉིས་མེད་ཆེ་ཡི་དངོས་གྲུབ་ཐོབ།

YAB YUM NYI ME TSHE YI NGO DRUB THOB
Padma Sambhava and Mandarava long life of attainment gained

Princess Mandarava and gained the accomplishment of long life.

སྐེ་འཛི་གཉིས་སྤངས་ཨོ་གྲན་རིན་པོ་ཆེ།

KYE CHI NYI PANG OR GYAN RIN PO CHE
birth death both discard, free of their compulsion Oddiyana precious one

Precious one from Orgyan, you gained freedom from both birth and death.

གསོལ་བ་འདེབས་སོ་ཨོ་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

In the sacred place of Maratika that lies to the east you practised non-dual union with your consort princess Mandarava and gained the accomplishment of long life. Precious one from Orgyan, you gained freedom from both birth and death. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

གྲུལ་པའི་ཆད་པས་མི་ལ་བསྐྱབས་པའི་ཆེ།

GYAL POI CHAD PAE ME LA SEG PAI TSHE
king's punishment fire in burnt when

When you suffered the king's punishment of being burnt in a fire

མཚོ་ཆེན་པདྨས་བརྒྱན་པའི་དབུས་ཉིད་དུ།

TSHO CHEN PAD MAE GYAN PAI WU NYID DU
lake great lotus adorning centre in

You transformed it into a great lake and sat like an ornament in the centre of a lotus

དངོས་སུ་བཞུགས་པས་ཐམས་ཅད་ངོ་མཚར་སྐྱིས།

NGO SU ZHUG PAE THAM CHE NGO TSHAR KYE
really sitting everyone amazement arose

So that all were filled with amazement.

རྒྱུ་སེམས་དབང་ཐོབ་ཙམ་གྱི་རིན་པོ་ཆེ།

LUNG SEM WANG THOB OR GYAN RIN PO CHE
wind mind power got Oddiyana precious one

Precious one from Orgyan, you gained the power of wind-mind.

གསོལ་བ་འདེབས་སོ་ཙམ་གྱི་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

When you suffered the king's punishment of being burnt in a fire you transformed it into a great lake and sat like an ornament in the centre of a lotus so that all were filled with amazement. Precious one from Orgyan, you gained the power of wind-mind. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ཙམ་གྱི་མཁའ་འགྲོའི་གླིང་དུ་སྤྱད་བ་མཛད།

OR GYAN KHAN DROI LING DU CHOD PA DZAD
Odiyana dakini place at practice did

You performed practice in the dakini land of Orgyan.

རྒྱ་བོ་གྱིན་ལྷོག་ཉི་མ་སྤྲོད་ལ་མནན།

CHU WO GYEN DOG NYI MA TOD LA NAN
river reverse sun high in the sky at fix

Reversing the flow of a river, you fixed the sun high in the heavens and

རྒྱུ་འཕྲུལ་སྤྱག་ལ་བཅིབས་ནས་ནམ་མཁའ་གཤེགས།

DZUN TRUL TAG LA CHIB NE NAM KHAR SHEG
miraculous tiger on riding then in the sky went

Mounting on a miraculous tiger, you went riding in the sky.

གུབ་ཐོབ་རྒྱལ་པོ་ཨོ་རྒྱན་རིན་པོ་ཆེ།

DRUB THOB GYAL PO OR GYAN RIN PO CHE
siddhas, adepts king, best one Odiyana precious one

Precious one from Orgyan, you are the supreme adept.

གསོལ་བ་འདེབས་སོ་ཨོ་རྒྱན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

You performed practice in the dakini land of Orgyan. Reversing the flow of a river, you fixed the sun high in the heavens and, mounting on a miraculous tiger, you went riding in the sky. Precious one from Orgyan, you are the supreme adept. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

བསིལ་བ་ཚལ་དུ་བརྟུལ་བྱས་མཛད་བའི་ཚེ།

SIL WA TSHAL DU TUL ZHUG DZAD PAI TSHE
Sitavana cemetery in determined practice did when

When you performed determined practice at Silwa Tsal

ཕྱི་ནང་བཀའ་སྲུང་ཐམས་ཅད་དམ་ལ་བདགས།

CHI NANG KA SUNG THAM CHE DAM LA TAG
outer inner doctrine guardians all vow under put

You put all the outer and inner doctrine-guardians under vow and

འཇིག་རྟེན་དྲིགས་བ་ཀུན་གྱིས་སློབ་སྦྱིང་ཐུལ།

JIG TEN DREG PA KUN GYI SOG NYING PHUL
world proud spirits all by life essence offer

Forced all the arrogant worldly spirits to offer up their life-essence.

མ་རུང་འདུལ་མཛད་ཨོ་རྒྱན་རིན་པོ་ཆེ།

MA RUNG DUL DZED OR GYAN RIN PO CHE
rough, intractable beings tame did Odiyana precious one

Precious one from Orgyan, you tamed the rough beings.

གསོལ་བ་འདེབས་སོ་ཨོ་རྒྱན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་ཆོ་བས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

When you performed determined practice at Silwa Tsal you put all the outer and inner doctrine-guardians under vow and forced all the arrogant worldly spirits to offer up their life essence. Precious one from Orgyan, you tamed the rough beings. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ནཱ་ལན་དུ་ཆོས་ཀྱི་འཁོར་ལོ་བསྐྱོར།

NA LAN DA DU CHO KYI KHOR LO KOR
Nalanda University at dharma of chakra turn (i.e.teach)

You taught the dharma at Nalanda and

བདུད་དང་མུ་ཐྱེགས་ཐམས་ཅད་ཚར་བ་ཅད་ནས།

DUD DANG MU TEG THAM CHE TSHAR CHAD NE
mara, demons and anti-buddhists all destroy (i.e.make ineffective) then

Destroying all the demons and anti-buddhists

ཞི་བདེའི་ལམ་ལ་བཀོད་ནས་ཤུག་ཡི།

ZHI DEI LAM LA KOD NE SHA KYA YI
peace happiness path on put then Buddha Shakyamuni of

You placed all beings on the path of peace and happiness.

བཟླན་བ་ཤྱུས་མཛད་ཨོ་ཤྱན་རིན་པོ་ཅེ།

TAN PA GYE DZED OR GYAN RIN PO CHE
doctrine spread do Odiyana precious one

Precious one from Orgyan, you spread the doctrines of Shakyamuni.

གསོལ་བ་འདེབས་སོ་ཨོ་ཤྱན་རིན་པོ་ཅེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་ཆོ་བས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

You taught the dharma at Nalanda and, destroying all the demons and anti-buddhists, you placed all beings on the path of happiness. Precious one from Orgyan, you spread the doctrines of Shakyamuni. Precious one from Orgyan, we pray to you Please grant initiation and blessing to all beings!

ཡང་ལེ་ཤོད་དུ་བདེ་གཤེགས་འདུས་པ་ཡི།

YANG LE SHOD DU DE SHEG DU PA YI
(in Nepal) at (bKa'-brGyad cycle) of

At Yanglesho when you set out the mandala of the

དགྲིལ་འཁོར་བཞེངས་ནས་སྐྱབ་པ་མཛད་བདེ་ཆོ།

KYIL KHOR SHENG NE DRUB PA DZAD PAI TSHE
mandala set up then practise did when

Desheg Dupa and did that practice

སྐྱལ་བ་ཞི་བློའི་ལྷ་ཚྲགས་ཞལ་གཟེགས་ནས།

GYAL WA ZHI KHROI LHA TSHOG ZHAL ZIG NE
jinas peaceful wrathful gods all face saw then

You saw the faces of all the divine peaceful and wrathful buddha forms.

དངོས་གྲུབ་མཆོག་ཐོབ་ཚུན་རིན་པོ་ཆེ།

NGO DRUB CHOG THOB OR GYAN RIN PO CHE
attainment supreme gained Odiyana precious one

Precious one from Orgyan, you gained the supreme accomplishment.

གསོལ་བ་འདེབས་སོ་ཨོ་གྲུན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་གྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

At Yanglesho when you set out the mandala of the Desheg Dupa and did that practice you saw the faces of all the divine peaceful and wrathful buddha forms. Precious one from Orgyan, you gained the supreme accomplishment. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

མངའ་བདག་སྐྱལ་པོས་བོད་དུ་སྐྱུན་དངས་ཆོ།

NGA DAG GYAL POE BOE DU CHAN DRAN TSHE
powerful king, by (Trisong Deutsan) Tibet to invited when

When you were invited to Tibet by this powerful king

འཛིག་རྟེན་རྟོགས་བ་བདུལ་ནས་བསམ་ཡས་བཞིངས།

JIG TEN DREG PA TUL NE SAM YAE ZHENG
world proud spirits and demons tamed then Samyae monastery raised

You tamed the arrogant worldly spirits and raising the monastery of Samyae

གྱུ་འབྲས་ཐེག་ཆེན་ཆོས་ཀྱི་སྒྲོན་མེ་སྤར།

GYU DRAE THEG CHEN CHO KYI DRON ME PAR
sutra tantra mahayana dharma of lamp lit

You lit the lamp of the mahayana dharma of sutra and tantra.

བོད་ཁམས་སྤུན་སེལ་ཨོ་གྲུན་རིན་པོ་ཆེ།

BOE KHAM MUN SEL OR GYAN RIN PO CHE
Tibet country darkness dispel Odiyana precious one

Precious one of Orgyan, you dispelled all darkness in the land of Tibet.

གསོལ་བ་འདིབས་སོ་ཨོ་གྲུན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་ཆོ་བས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

When you were invited to Tibet by the powerful king you tamed the arrogant worldly spirits and raising the monastery of Samyae you lit the lamp of the mahayana dharma of sutra and tantra. Precious one of Orgyan, you dispelled all darkness in the land of Tibet. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

དི་སྒྲོ་སྒྲུགས་དང་མཆིམས་སྤུ་ལ་སོགས་བར།

TI DRO DRAG DANG CHIM PHU LA SOG PAR
(place in Tibet) and (place in Tibet) and at other places

At Tidrodrag, Chimpu and such places

མཚོ་གྲུལ་ཡུམ་དང་གསང་སྤྱོད་མཛད་བཞི་ཆེ།

TSHO GYAL YUM DANG SANG CHOD DZAD PAI CHE
Yeshe Tshogyal consort and secret conduct, guhyacharya practising when

When you practised guhyacharya with your consort Yeshe Tshogyal

སྒྲུབ་བརྒྱུད་སྐྱེ་བ་སྤང་བྱ་བ་སྤང་སྒྲོ་བྱེ།

NYAN GYUD

direct teaching (she got from him)

KU SUNG

body speech

THUG

mind

KYI

of

SANG

secret

GO

door

CHE

opened

You gave the teachings which reveal the secrets of body, speech and mind.

གདུལ་བྱ་སྒྲིབ་བྱོལ་ཨོ་གྲུབ་རིན་པོ་ཆེ།

DUL JA

disciple

MIN

ripening initiation

DROL

liberating doctrines

OR GYAN

Odiyana

RIN PO CHE

precious one

Precious one from Orgyan, you ripen and liberate your disciples.

གསོལ་བ་འདེབས་སོ་ཨོ་གྲུབ་རིན་པོ་ཆེ།

SOL WA DEB SO

OR GYAN

RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG

DRO

LA

WANG KUR

JIN GYI LOB

Please grant initiation and blessing to all beings!

At Tridro Drag, Chimpu and such places when you practised secret activity with your consort Yeshe Tshogyal you gave the teachings which reveal the secrets of body, speech and mind. Precious one from Orgyan, you ripen and liberate your disciples. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

བོད་ཡུལ་སྐྱུབ་གནས་གཙུག་ལག་ཁང་ནམས་སུ།

BOE

Tibet

YUL

country

DRUB

practice

NAE

places

TSUG LAG KHANG

temples

NAM

many

SU

in

In the temples and practice places of Tibet

དགོངས་བ་མཛད་ནས་དམ་ཚུལ་གདེར་དུ་སྤྲས།

GONG PA

thought of what was suitable

DZAD

did

NE

then

DAM

holy

CHO

dharma

TER

treasure

DU

as

BAE

hid

You considered the future needs and then hid the holy dharma as treasure

སྒྲིགས་མ་ལྔ་བོད་གདུལ་བྱ་རྒྱུང་བར་མཛད།

NYIG MA

degenerations

NGA

five

BOE

Tibetan

DUL JA

disciples

KYONG WAR

protect

DZED

doing

In order to protect your Tibetan disciples in the age of the five degenerations.

མ་འོངས་དོན་མཛད་ཨོ་གླན་རིན་པོ་ཆེ།

MA ONG DON DZED OR GYAN RIN PO CHE
future benefit doing Odiyana precious one

Precious one from Orgyan, you acted for the benefit of future beings.

གསོལ་བ་འདིབས་སོ་ཨོ་གླན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་ཆོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

In the temples and practice places of Tibet you considered the future needs and then hid the holy dharma as treasure in order to protect your Tibetan disciples in the age of the five degenerations. Precious one from Orgyan, you acted for the benefit of future beings. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ཏཱ་བརྒྱའི་དུས་སུ་ཁྱེད་ཀྱི་གདེང་ཚིས་དང།

NGAB GYAI DU SU KHYE KYI TER CHO DANG
five hundred period in your treasure dharma and

To those fortunate beings who would later meet

འཕྲད་པའི་སྐྱིས་བུ་གང་ཟག་ལས་ཅན་ལ།

TRAD PAI KYE BU GANG ZAG LAE CHAN LA
meeting people people fortunate to

With your treasure dharma in the final five hundred year period

དབང་བསྐྱར་ལུང་བསྟན་བྱིན་གྱིས་བརྒྱབ་མཛད་པའི།

WANG KUR LUNG TAN JIN GYI LAB DZAD PAI
initiations prediction blessing doing

You gave initiations, predictions and blessings.

དངོས་གྲུབ་མཚེག་སྤུལ་ཨོ་གླན་རིན་པོ་ཆེ།

NGO DRUB CHOG TSOL OR GYAN RIN PO CHE
attainment supreme granting Odiyana precious one

Precious one from Orgyan, you grant the supreme accomplishment.

གསོལ་བ་འདེབས་སོ་ཨོ་གྲུན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

To those fortunate beings who would later meet with your treasure dharma in the final five hundred year period you gave initiations, predictions and blessings. Precious one from Orgyan, you grant the supreme accomplishment. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ཁ་བ་ཅན་དུ་བསྐྱན་བ་གྲུས་བར་མཛད།

KHA WA CHAN DU TAN PA GYAE PAR DZAD

snowy land in doctrine spread did

You spread the doctrine in the Land of Snows and then

ལྷོ་ནུབ་ང་ཡབ་གླིང་ཐུན་ཡུལ་དུ་བྱོན།

LHO NUB NGA YAB LING TRAN YUL DU JON

south-west camara, whisk continent small country to went

Went to the country of Ngayab Lingtran that lies to the south-west

ཞེ་སྤང་གདོང་གསར་སྲིན་པའི་ཁ་གཙོན་མཛད།

ZHE DANG DONG MAR SIN POI KHA NON DZAD

anger face red rakasha, cannibal demons control, subdue did

Where you tamed the angry, red-faced cannibal demons.

འགྲོ་བའི དབལ་མགོན་ཨོ་གྲུན་རིན་པོ་ཆེ།

DRO WAI PAL GON OR GYAN RIN PO CHE

beings glory lord Odiyana precious one

Precious one from Orgyan, you are the lord and glory of all beings.

གསོལ་བ་འདེབས་སོ་ཨོ་གྲུན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

You spread the doctrine in the Land of Snows and then went to the country of Ngayab Lingtran that lies to the south-west where you tamed the angry, red-faced cannibal demons. Precious one from Orgyan, you are the lord and glory of all beings. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

གདུལ་བྱ་སྒྲིན་གྲོལ་མཛད་ནས་མཁའ་སྤྱོད་དུ།

DU JA	MIN	DROL	DZAD	NE	KHA CHO	DU
<i>disciples</i>	<i>ripening</i>	<i>liberating</i>	<i>did</i>	<i>then</i>	<i>Khacera</i>	<i>to</i>
	<i>(initiation)</i>	<i>(doctrines)</i>		<i>(i.e. Zangdopalri or any higher realm he has visited)</i>		

You ripened and liberated your disciples and then went to Khacera

གནས་གསུམ་མཁའ་འགྲོའི་སྒྲིན་གྱི་ཚོགས་དབུས་སུ།

NAE	SUM	KHAN DROI	TRIN	GYI	TSHOG	WU	SU
<i>places</i>	<i>three</i>	<i>dakinis</i>	<i>clouds</i>	<i>of</i>	<i>host</i>	<i>centre</i>	<i>in</i>
<i>(body, speech and mind)</i>			<i>(i.e. very many)</i>				

Where at the centre of a multitude of dakinis of the three places

གསང་སྤྲགས་དཀྱིལ་འཁོར་ཀུན་གྱི་གཙོ་བོར་བཞུགས།

SANG NGAG	KYIL KHOR	KUN	GYI	TSO WOR	ZHUG
<i>guhyanmantra, tantric</i>	<i>mandala</i>	<i>all</i>	<i>of</i>	<i>chief</i>	<i>sit, stays</i>

You were the chief of all the tantric mandalas.

ཉི་རུ་ཀ་དཔལ་ཨོ་རྒྱན་རིན་པོ་ཆེ།

HE RU KA	PAL	OR GYAN	RIN PO CHE
<i>Heruka</i>	<i>glorious</i>	<i>Odiyana</i>	<i>precious one</i>

Precious one from Orgyan, you are the glorious Heruka.

གསོལ་བ་འདེབས་སོ་ཨོ་རྒྱན་རིན་པོ་ཆེ།

SOL WA DEB SO	OR GYAN	RIN PO CHE
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Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG	DRO	LA	WANG KUR	JIN GYI LOB
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Please grant initiation and blessing to all beings!

You ripened and liberated your disciples and then went to Khacera where at the centre of a multitude of dakinis of the three places you were the chief of all the tantric mandalas. Precious one from Orgyan, you are the glorious Heruka. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

དབང་ཆེན་སྒྲུ་ལོ་སྒྲེལ་ལྷའི་ཆེས་བཅུ་དང་།

WANG CHEN TREU LO TREL DAI TSHE CHU DANG
powerful great monkey year monkey (sixth) month (lunar) tenth day and

On the very powerful tenth day of the monkey month in the monkey year and

དུས་ཀྱི་རྒྱལ་པོ་ཆེས་བཅུ་ཐམས་ཅད་ལ།

DU KYI GYAL PO TSHE CHU THAM CHE LA
time of king (most important) tenth day all on

On all the lunar tenth days, these “kings of time”,

སྐྱེ་གསུང་བུགས་ཀྱི་སྐྱེལ་བ་སྣ་ཚྭ་གས་འབྲེད།

KU SUNG THUG KYI TRUL PA NA TSHOG GYED
body speech mind of emanation many different send out

You dispatch countless varied emanations of your body, speech and mind.

ཀླུ་ལྷན་སྐྱོང་མཛད་ཨོ་གྲན་རིན་པོ་ཆེ།

KAL DAN KYONG DZED OR GYAN RIN PO CHE
fortunate ones protecting doing Odiyana precious one

Precious one from Orgyan, you protect the fortunate ones.

གསོལ་བ་འདེབས་སོ་ཨོ་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

On the very powerful tenth day of the monkey month in the monkey year and on all the lunar tenth days, these “kings of time”, you dispatch countless varied emanations of your body, speech and mind. Precious one from Orgyan, you protect the fortunate ones. Precious one from Orgyan, we pray to you. Please grant initiations and blessing to all beings!

འགྲོ་མགོན་ཐུབ་ཀྱི་མཚན་མཆོག་རིན་པོ་ཆེ།

DRO GON KYE KYI TSHAN CHOG RIN PO CHE
beings, lord, benefactor your name excellent precious

Benefactor of beings, your excellent name is precious.

འགྲོ་བ་གང་གིས་མཐོང་ཐོས་དྲན་གུར་ཀྱང།

DRO WA GANG GI THONG THO DRAN GYUR KYANG
beings whoever by see hear remember do just

Whoever sees, hears or remembers it will, just by that,

མི་མཐུན་ཀྱིན་དང་བར་ཆད་ཀྱན་ནི་ནས།

MI THUN KYEN DANG BAR CHAD KUN ZHI NE
difficult circumstances and obstacles all pacify then, thus

Have all their difficult circumstances and obstacles pacified.

དགོས་འདོད་ཅི་སྐོང་ཨོ་གྲན་རིན་པོ་ཆེ།

GOE DOD RE KONG OR GYAN RIN PO CHE
need wish hope fulfil Odiyana precious one

Precious one from Orgyan, you satisfy all needs, wishes and hopes.

གསོལ་བ་འདིབས་སོ་ཨོ་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

Benefactor of beings, your excellent name is precious. Whoever sees, hears or remembers it will, just by that, have all their difficult circumstances and obstacles pacified. Precious one from Orgyan, you satisfy all needs, wishes and hopes. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

འཛམ་གླིང་བྱེ་བ་ཕྱག་བརྒྱའི་ཞིང་ཁམས་སུ།

DZAM LING JE WA TRAG GYAI ZHING KHAM SU
world a thousand million realms in

In the thousand million realms

ཨོ་གྲན་བརྒྱ་བྱེ་བ་ཕྱག་བརྒྱའི་སྐྱུ།

OR GYAN PE MA JE WA TRAG GYAI KU
Padma Sambhava thousand million bodies, forms

There are a thousand million forms of Orgyan Padma

གང་ལ་གང་འདུལ་དེ་ལ་དེར་སྟོན་པའི

GANG LA GANG DUL DE LA DER TON PAI
whoever to whatever is necessary that to with that teach, show

Who teach whatever is necessary for taming each individual being.

འགྲོ་དོན་གྱིས་མཛད་ཅུ་གྱི་རིན་པོ་ཆེ།

DRO DON GYE DZED OR GYAN RIN PO CHE
beings benefit vast doing Oddiyana precious one

Precious one from Urgyan, your actions for the sake of beings are vast.

གསོལ་བ་འདེབས་སོ་ཨོ་གྱི་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

In the thousand million world realms there are a thousand million forms of Orgyan Padma who teach whatever is necessary for taming each individual being. Precious one from Orgyan, your actions for the sake of beings are vast. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ཨོ་གྱི་པདྨ་ཐཱ་མའི་སྐྱ་གཅིག་ལ།

OR GYAN PE MA LA MAI KU CHIG LA
Padma Sambhava guru's form one in

In just your single guru form of Orgyan Padma

དུས་གསུམ་སངས་གྱིས་ཀྱི་བཀོད་པ་ཇོགས།

DU SUM SANG GYE KUN GYI KOD PA DZOG
times three buddhas all of present, put fully

All the buddhas of the three times are present and complete

དེ་ཇི་འཆང་ཆེན་པོ་བོ་ཉིད་ཀྱི་སྐྱ།

DOR JE CHANG CHEN NGO WO NYID KYI KU
Mahavajradhara (highest level) Svabhavikakaya (integration of the three kayas)

For you are the Mahavajradhara Svabhavikakaya.

རྒྱལ་སྤྱི་མཆོག་གཙོ་མོ་རྒྱན་རིན་པོ་ཆེ།

GYAL SAE CHOG TSO OR GYAN RIN PO CHE
jinas' son excellent chief Odiyana precious one

Precious one from Orgyan, you are the chief of all the excellent sons of the jinas.

གསོལ་བ་འདི་བས་སོ་མོ་རྒྱན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྒྱ་བས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

In just your single guru form of Orgyan Padma all the buddhas of the three times are present and complete, for you are Mahavajradhara Svabhavikakaya. Precious one from Orgyan, you are the chief of all the excellent sons of the jinas. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

མཇུག་དུ་ཐུགས་རྒྱུད་བསྐྱེད་བའི་ཕྱིར་བཤད་གུ་འཇམ་དཔལ་བ་ཅི་རྣམས་བྱས་མཐར།

After this, in order to move their minds, recite the Bendza Guru Mantra as much as you can.

(According to the sMin-Grol Gling system)

ཨོ་ཨྲཱ་ཧྲཱི་བཤད་གུ་འཇམ་དཔལ་སྤྱི་ལྷོ་ཧྲཱི་ཧྲཱི་ཧྲཱི་

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG
body speech mind vajra, indestructible master Padma Sambhava attainments give!

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

Then say,

ལྷ་མའི་གནས་གསུམ་འབྲུ་གསུམ་ལས་མེ

LA MAI NAE SUM DRU SUM LAE
guru's places three letters three from

(centres of his body, speech and mind with white Om at forehead, red Aa at throat and blue Hung at heart)

From the three letters at the Guru's three centres

འོད་ཟེར་རིམ་དང་ཅིག་ཆར་འཕྲོས་མེ

WOE ZER RIM DANG CHIG CHAR TRO
light rays in sequence (from Om first) and at once radiate

Rays of light radiate out in sequence and simultaneously.

བདག་གི་གནས་གསུམ་ཐེམ་བ་ཡི།

DAG GI	NAE	SUM	THIM PA	YI
<i>my</i>	<i>place</i>	<i>three</i>	<i>melt into</i>	<i>by</i>
	<i>(forehead, throat, heart)</i>			

They melt into my three centres and by this

དབང་བཞི་ཐོབ་ཅིང་སྒྲིབ་བཞི་དག།

WANG	ZHI	THOB CHING	DRIB	ZHI	DAG
<i>initiations</i>	<i>four</i>	<i>gaining</i>	<i>obscurations</i>	<i>four</i>	<i>purify</i>
<i>(pot, secret, prajna-jnana and symbol)</i>			<i>(of the afflictions and their traces)</i>		

I gain the four initiations, my four obscurations are purified and

ལས་བཞི་བསྐོས་བའི་ལྗོངས་ལྷུ་རྩུ་རྩུ།

LAM	ZHI	GOM PAI	NOD	DU	GYUR
<i>paths</i>	<i>four</i>	<i>meditating, practising</i>	<i>vessel</i>	<i>as</i>	<i>become</i>
<i>(bsKyed-Rim, rDzogs-Rim, lHan-sKyes, rDzogs-Chhen)</i>					

I become qualified to practise the four paths.

མཐར་ནི་རང་ཐེམ་དབྱེར་མེད་ངང་།

THAR NI	RANG	THIM	YER ME	NGANG
<i>finally, then</i>	<i>me</i>	<i>dissolves</i>	<i>inseperable, not different</i>	<i>nature</i>

Then the Guru dissolves in me and I merge inseperably in his nature

སྒྲོ་འདས་ཚེས་སྒྲུ་འི་རང་ཞལ་བཞུ།

LO	DAE	CHO KUI	RANG ZHAL	TA
<i>intellectual conceptualisation</i>	<i>beyond</i>	<i>dharmakaya</i>	<i>own face, original nature</i>	<i>see</i>

Where I see my true face, the dharmakaya beyond all conceptualisation.

From the three letters at the Guru's three centres rays of light radiate out in sequence and simultaneously. They melt into my three centres and by this I gain the four initiations, my four obscurations are purified and I become qualified to practise the four paths. Then the Guru dissolves in me and I merge inseperably in his nature where I see my true face, the dharmakaya beyond all conceptualisation.

དག་བསྐྱེ་ནི།

DEDICATION OF MERIT

དག་བ་འདི་ཡི་སྙུར་དུ་བདག།

GE WA DI YI NYUR DU DAG
virtue this by quickly I

By this virtue may I quickly

ཨོ་གྲག་ཐུ་མ་འགྲུབ་གྲུར་ནས།

OR GYAN LA MA DRUB GYU NAE
Padma Sambhava of Urgyan attainment get then

Gain the attainment of the glorious Guru's stage,

འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་པ།

DRO WA CHIG KYANG MA LU PA
beings, movers are also, even without exception

All beings without even one exception

དེ་ཡི་ས་ལ་འགོད་པར་ཤོག།

DE YI SA LA GO PAR SHO
his stage on establish

May I put them on that same stage!

By this virtue may I quickly gain the attainment of the glorious Guru's stage, then
may I put all beings without even one exception, on that same stage!



Khordong Commentary Series

Available Khordong Publications

- I MARTIN J. BOORD, *A Bolt Of Lightning From The Blue, The vast commentary on Vajrakila that clearly defines the essential points*, edition khordong, Berlin, 2002
- II JAMES LOW, *Being Right Here, Commentary on The Mirror of Clear Meaning by Nuden Dorje*, Snow Lion, Bolder & Colorado 2004
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- II.pl JAMES LOW, *Być tu i teraz*, wydawnictwo A, Kraków 2005
- III JAMES LOW, *Being Guru Rinpoche, Commentary on Nuden Dorjes Terma: The Vidyadhara Guru Sadhana*, Trafford, 2006
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- III.fr NUDEN DORJE/JAMES LOW, *Dans le Mandala de Padmasambhava. La sadhana du Détenteur de Rigpa Padmasambhava et un commentaire de James low*. Editions Khordong.France. Lyon. 2008
- IV RIGDZIN GODEM, *Leo Dun Ma – The Seven Chapter of Prayer by Padmasambhava*, edited by Chhimed Ridzin Rinpoche, translated by Chhimed Rigdzin Rinpoche and James Low, revised, edited and introduced by James Low

Further Planned Publications

- VI MARTIN J. BOORD, *A Roll Of Thunder From The Blue, The vast commentary on Vajrakila that clearly defines the essential points*, edition khordong, Berlin, 2002
- V TULKU TSURLU, RIGDZIN GODEM, *The Five Nails – Byang-gTer Accumulation Praxis*, commentary by Tulku Tsurlu, taken from Boundless Vision commentary on the Gongpa Zangthal, introduced and translated by Tulku Thondup and the praxis text. Commentary by Chhimed Rigdzin Rinpoche given in Menz 1998
TULKU TSURLU, RIGDZIN GODEM, *The Five Nails – Byang-gTer Accumulation Praxis*, detailed and lengthy commentary by Tulku Tsurlu, translated by David Covey with the help of Khenpo Choewang

